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THE STUDENT'S FROEBEL

Νήπιοι· οὐδὲ ἴσασιν, ὅσῳ πλέον ἥμισυ παντός.

Works and Days, 40.

„Früher oder ſpäter, aber immer gewiß, wird ſich die Natur an allem Thun der Menſchen rächen, das wider ſie ſelbſt iſt.“—Peſtalozzi.

"What we do not call Education is more precious than that which we call so."—R. W. EMERSON.

THE

STUDENT'S FROEBEL

ADAPTED FROM

DIE ERZIEHUNG DER MENSCHHEIT

OF F. FROEBEL

BY

WILLIAM H. HERFORD B.A. LOND.

SOMETIME MEMBER OF THE UNIVERSITIES
BONN BERLIN AND ZÜRICH

AUTHOR OF
The School; Essay towards Humane Education

SUPPLIED FOR THE PUBLIC SERVICE

PART I

THEORY OF EDUCATION

LONDON
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1899

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To

Miss Anna Snell

(OF JENA)

WHO AFTER LEARNING AND PRACTISING IN HER OWN LAND

THE ART AND MYSTERY OF THE KINDERGARTEN

UPHELD IN ENGLAND DURING TWENTY-FIVE YEARS WITH

UNWEARIED ZEAL AND PERSEVERANCE

THE BANNER OF F. FROEBEL

THIS LITTLE BOOK

DESIGNED TO SERVE THE CAUSE OF HUMANE EDUCATION

IS DEDICATED

BY HER OLD COMRADE AND FRIEND

The Editor

EDITOR'S PREFACE.

The purpose of this little book is to give to young people, who are seriously preparing themselves to become educators, a brief yet full account of Froebel's "Theory" of Education; his "Practice," or Plans of Method, being reserved for a second part. The work from which "The Student's Froebel" is adapted—"Die Erziehung der Menschheit"—was published in the maturity of its author's powers (1826), while he was still hoping to effect an actual Reform of the teaching and training of Youth, from Infancy, up to Man- and Woman-hood. Froebel is known over the world as founder of the "Kindergarten" rather than as exponent of a New Education, because experience showed him that a practical Reform of Education must begin at the very beginning. From the centre of Mother's love and Mother's wit, he unfolded in Theory the early training of Man; which, while doing full justice to the immediate needs and tastes of our Little Ones, should prepare for *all* Human Development: because Youth and Maturity are but Man's larger growth. The book in which this is done, "The Education of Humanity,"

was never completed. The first part only, which gives principles and methods for Training and Instruction of Man, from birth up to the end of Boyhood, thus embracing two-thirds of the time fixed by immemorial custom and by law for pupilage, was published. With marvellous skill in adaptation and invention, Froebel fitted to the former of these periods the beautiful "Means"—Gifts, Songs, Games, Occupations—which give to the Kindergarten, when ruled in his spirit, its preciousness, as true Heaven on Earth for little Children. He left us, his successors, to adapt analogous means for the development of later stages, saying once: if in three hundred years' time his ideas were completely realised, he should rejoice in Heaven. A careful study, even of this little book, will show that Froebel's principles ask to be realised in the education of all ages; that his Motto of Theory—"Harmonious Development"—and his Watchword of Method—"Learn by Doing"—are of universal application in the province of teaching: in a word, that he has drawn the lines upon which, "to follow Nature," the necessary aim of all Education, but of doubtful meaning with his forerunners, becomes the Law of Discipline. Two English translations only, both published at New York, are known to the Editor. The former, by Josephine Jarvis (Lovell & Co., 1886) is a monument of faithful pains; yet, through linguistic difficulties is sometimes scarcely intelligible. The latter, by W. N. Hailmann, Superintendent of Public Schools,

Indiana (Appletons, 1888), is, when the matter is considered—eminently facile and readable; rounding, perhaps, Froebel's ridges and angles more smoothly than he might approve. This Editor would be made happy by knowing that the perusal of his little book had introduced to the study of Hailmann's excellent version, any who are not strong enough in German speech to attempt the original.

The Editor has tried to give what is Froebel's own, in English as close as possible to the very words of his author; retaining the German custom of commencing a noun with a capital letter.

Version of Froebel's original occupies the entire page. Editor's comments and illustrations are distinguished by indentation and by [ ].

The larger divisions of the present work are those of F. Seidel's edition of the *Menschen-erziehung* (Vienna and Leipzig, 1883), which has been employed for translation. For the numbering of sections (§ 1, &c.) the Editor is alone responsible.

with a Forester, whose neglect of the instruction due from him left the lad of rare gifts and character to unfold his own powers, unimpeded. Good books his master had; so Friedrich worked at Botany, studied Mathematic, and made a map of the neighbourhood. Near the end of 1799, a messenger being wanted to bring to his brother Traugott, Student of Medicine at Jena, the half-yearly allowance, Friedrich, having left the Forester, volunteered on this service. When at Jena he begged leave to stay till the Easter vacation; afterwards returned for a year, and devoted himself to hearing lectures. The two brothers lived most frugally, but found that an allowance, spare for one, was not enough for two. After his brother's departure, Friedrich, unable to pay their joint debts of some £5, or less, was committed to the University prison, where he spent nine weeks: mending his Latin, with help of a fellow-*prisoner;* studying Winckelmann's Letters on Art; and writing a Mathematical Essay. By pledging his small expectations, Friedrich was released and returned home. Next year he worked on a farm, but was recalled home by his father's failing health, and had the happiness of ministering to his father's comfort, till his death, February 1802. Left wholly to his own resources, he worked for his bread, as clerk—secretary—book-keeper, during three years and more, when a small legacy from his fatherly uncle Hofmann made him think a settled profession possible. At midsummer 1805 he set out for Frankfurt, hoping to make himself an Architect. On the way, he visited a farmer friend, who at parting begged from Froebel—in German fashion—a verse or motto for his album. "Not knowing what he said"—for no idea of becoming an Educator had then entered his mind!—Froebel wrote: *Gieb du den Menschen Brot: mein Streben sei, sie ihnen selbst zu geben*, "Be it yours to give men *bread:* mine, to give them—*themselves.*" His call was on the way!

When Froebel had already begun work with an architect, a Frankfurt friend introduced him to Gruner, Head

of the new Model School, and formerly a pupil of Pestalozzi. Gruner said to him: "Let architecture alone; become a teacher." With hesitation, Froebel accepted a place with him; and, at once, with a class of children before him, felt he had found his life-work. Thenceforward all events became steps towards realising that ideal Education of Man by the Harmonious Development of Body, Mind, and Heart, which Froebel conceived more completely and vividly than any of his precursors. In August 1805, Froebel visited Yverdun, where Pestalozzi had his Institute; was kindly received, and in three weeks learned enough to make him wish to come again. He taught under Gruner for two years, and made his class, of forty girls and boys, the model class of the Model School. In method, his great achievement was to lay the foundation of Geography in "Home-knowledge"; that is, points of the compass—forms of surface—courses of streams, roads, &c., learned in country-walks by his pupils' own observation. He finds his own knowledge, tried by use, defective, and to better it quits Frankfurt. Unable to afford the cost of University residence, Froebel accepts, and for three years retains, the post of tutor to three brothers; stipulating, to have them entirely to himself, in the country. In 1808 he takes his pupils to Yverdun, where, for two years, he and they share meals and work with Pestalozzi, his teachers and pupils: learning, his biographer says, "to know both the good and the ill sides of Pestalozzi's theory and practice." In 1811 Froebel studied first at Göttingen, then at Berlin, eking out by private lessons his scanty means. In 1813 the War of Liberation from France called every German patriot to arms. Among his fellow-volunteers, Froebel found two students of theology—Langethal and Middendorff—his first converts, and afterwards his chief fellow-workers. Their vows, to work together for the Education of Humanity, were exchanged by the camp fire, under starry heaven; while discussion of Means and Methods, Finance

and Philosophy, occupied the hours of weary waiting. When the war was over (1814), Froebel returned to Berlin, to be Assistant at the Museum of Mineralogy.

The summons to practical work came (1816) by the death of his brother Christopher, pastor at Griesheim, whose widow wrote for advice how to educate her three boys. Led as by the pointing of God's finger, Froebel left Berlin, visiting on the way another brother, Christian, a manufacturer with moderate means, who gave him his two sons as pupils. So Froebel began school in the parsonage at Griesheim as teacher of his five nephews. Middendorff obeyed the summons to join his friend, bringing with him a younger brother of Langethal's as sixth recruit. The parsonage had to be vacated, so a small farm, Keilhau, was bought, and Froebel married (1818) Henrietta Hoffmeister, his true helpmeet for twenty-one years. Langethal coming to remove his brother, found his old enthusiasm so revived by what he saw that he stayed to throw in his lot with them. When new buildings were needed to house new pupils, brother Christian wound up his affairs and settled near them with family and means. In 1826, Keilhau held fifty-six pupils. Then came persecution about "Demagogical Intrigues." The German "people" were impatient that their Princes had not found the convenient season for granting Free Constitutions, promised when the Nation was summoned to arm against Napoleon, in 1813. Froebel was no conspirator; but his training, being humane, was *sus*pected. Keilhau was *in*spected by State and Church, and reports were favourable. Parents, however, were alarmed, and (1829) the number of pupils fell from *sixty* to *five*. The storm was weathered, though the little band of brothers had often utmost difficulty in finding money for daily needs. In 1831, Froebel left the Saxon School to his friends, having been invited to form one at Willisau, near Lucerne. In 1833, he removed to Burgdorf, near Berne, where orphan children, aged from four to six years were received, and training-classes for

Teachers held. Herein we recognise the rise of the Kindergarten, not yet so named. In 1839 his wife died. To commemorate the 400th anniversary of the Invention of Printing (1840) he commenced the "German Kindergarten": to consist of Classes, to train young women as Nurses and Teachers, in true methods of development; along with a school for little children whom they should teach. He travelled far to procure money for this undertaking, but his success was very modest, though at Hamburg, Dresden, and elsewhere, Child-gardens were set up. Now and then a "Schoolman" visited Froebel, and exchanged contempt for admiration. Diesterweg, for example, an excellent writer on Pedagogy, avows his complete conversion. A few great ones of the earth did themselves the honour to help and second Froebel's work; but he did not live to hear the chorus of praise, of himself and his system, that resounds to-day; which, like all voices of earth that rise above a whisper, contains many weak notes and false tones. In August 1850, Froebel then in his 69th year, directed games, songs and marches of a School festival, at which 300 children were entertained by the Duchess of Meiningen at her summer-palace, Altenstein: Château Marienthal, was granted him for a training college: and success—by the world so called—seemed about to smile. Next year, 7th August 1851, Prussia prohibits the Kindergarten in her States, on the ground that it taught children—Atheism! This blow, questionless, depressed Froebel, but did not *kill* either him or his cause. The German Teachers' Association, meeting at Gotha, Whitsuntide, 1852, invited his presence; received and heard him with distinguished honour. A few days later he fell ill, and on 21st June died. His last words were, "I am a Christian Man."

Froebel was a Prophet and Apostle of the Kingdom of God, in the true meaning of words. His are the *notes:* ceaseless toil, disappointment, conflict—waged, endured, nay! cheerfully supported, by the consciousness of serving

God. We are reminded of St. Paul: "Woe is me if I preach not the Gospel:" and Luther, "Here I stand! I can no other: God help me!" A man of true genius, if we prefer the term; by three acknowledged Hall-marks: 1. "Inward force of Idea;" working like inspiration, mastering the whole man. 2. "Infinite power of taking pains":—in bringing-out this inward force to work on the world that needs reforming: he studies every science—toils at whatever comes to hand—claims the hearing of every one—fails only to try again. 3. "Turns what it touches into gold." Cheapest, commonest materials, old-fashioned games and verses; not least the mother's baby-songs and finger-plays: all are worked into a tissue of such strange power that, while best, truly, if retained as a whole and used as Froebel meant it, yet every morsel is precious: and even the travesty of Kindergarten, not infrequent alas! in the educational market, takes the place of something worse, viz.—the Rod and the Rote-learning of our ancestors.

Introduction.

§ 1. In everything dwells and rules an eternal Law. This Law expresses itself, distinctly and clearly, alike in what is external to Man—Nature; in what is internal to Man—the Soul; and in what unites these two—Life. Human Minds of opposite Types perceive this equally: those which *start* from Faith, and are thoroughly possessed by the Feeling that Nothing else can be [than what Faith tells;] and those which, with clear Intelligence, behold through the Outward that which is Within; and see that the External grows necessarily from the Internal. As Foundation of this all-ruling Law, exists of Necessity a conscious, almighty, and eternal Being. All this was recognized from the Beginning; is, and ever will be, recognized by every quietly heedful human Heart, and by every thoughtful Intellect of Man.

Law rules in all things:

in Nature, the Soul, and Life.

Minds that set out from belief, and minds which proceed by reasoning, alike perceive this.

Law depends upon an almighty, eternal, conscious, Being: God.

This Being is God. Every Thing came forth from God, and by God alone is governed; so that the sole Foundation of all Things is God. In Every Thing, God rules and lives. Every Thing rests and subsists in God. Things exist only because God acts in them. The Divine that acts in each Thing is the Essence of that Thing.

In God all things live and move and have their being. The essence of each thing is God acting in it.

All things are destined to reveal God.

Man's especial end is to know the Divine in him: his true humanity: and to reveal this by his life.

§ 2. The Destination of all Things is by unfolding to set forth their Essence, which is the Divine that lives in them: thus, to reveal God in and by what is outward and transitory. The special Destination of *Man*, as a Being endowed with Perception and Reason, is to become fully and clearly conscious of his own Essence—the Divine that is in him,—and to make it manifest in his own Life. The *Education of Man* is the Awakening and Training of his *Humanity* to Consciousness and Reflection, so that his outward Life may be an Expression of this inward Law.

Education of Man is the training of Man to express the inward law in his actual life.

True Science—Science of Life—is to know that law.

Science of Education is to apply that law to practice.

Doctrines of Education are the rules growing from faith in that law.

Art of Teaching is the use of this Science to train rational beings.

§ 3. Recognition of this eternal Law, with Insight into its Foundation and the Variety of its Operations, is *Science—Science of Life:* and that Law, when applied in Practice by the thinking Creature on and by itself, is *Science of Education.*

A System of Rules issuing from Knowledge of that Law, designed to enable rational Beings to become conscious of their Destination, and to fulfil it, is *Doctrine of Education.*

Voluntary Application of this *Knowledge* [science, or doctrine] so as to develop and train rational Beings, in order to attain their true Destiny, is *Art of Teaching.*

§ 4. The Aim of Education is to produce a pure, faithful, complete, and therefore holy, Life.

Life-wisdom is knowledge and performance united; the highest endeavor and best achievement of Man.

Knowledge and Practice united; Theory and Application coalescing into pure, faithful, and complete Living; this is *Life-wisdom.*

To be wise is the highest Endeavor possible to *Man;* it is also the highest Result of Man's self-determining Power.

To educate oneself and others, with conscious Purpose, is the two-fold work of Wisdom.

Wisdom's two-fold Work—to train oneself and others—

This Work commenced with the first Appearance of Man on Earth; it was in full Action as soon as the Individual began to be completely self-conscious; it asserts itself to-day as the necessary Claim for all Human-beings; and as such will by-and-by find Hearing and Fulfilment. Thus to work is to walk on the Road which alone "leadeth unto Life"; which guides without fail to the Satisfaction of Man's inward, and not less of his outward, Needs; the Way, therefore, which conducts, through consistent, pure, and holy Living, to the Blessed Life.

began with Man's first appearance on earth,

and now is held to be the right and duty of all. The only Way which leadeth unto Life.

§ 5. The Divine in Man, which is his Essence, is to be unfolded and brought to his Consciousness by means of Education; and Man himself is to be raised to a Consciousness of living up to, and realising in Freedom, the Divine which acts within him.

Education is to bring to Man's consciousness, his own divine nature, that he may live worthy of it:

The Divine as it exists in Nature is to be brought to Man's Knowledge by Education; which, at the same time, is to show that both Nature and Man are governed by similar Laws.

to show him the divine in Nature, which is governed by like laws with Man.

Education is to lead Man to realise in his Life the Truth that Nature and Man came forth from God, are ruled by God, and rest in God.

Education should guide Man to the Understanding of himself; to Peace with Nature; and to Union with God. Education, therefore, has to raise the Human-being to a Knowledge of himself and of Humanity; to a Knowledge of God and of Nature; and to the pure and holy Life which follows from this Knowledge.

Education, therefore, brings man to know himself; to live at peace with Nature, and in Union with God: and thus to a pure and holy Life.

The above five sections are given in the exactest

version which I have found possible of F. Froebel's own words.—Ed.

F. proceeds, his expression being somewhat abridged, while nothing is added.

The *within* of objects and of Man, can be known only by what they shew outwardly. Hence, conduct is that with which Education is immediately concerned.

§ 6. The Essence or Divine Part of Things, and of Man, is known through their outward Expression [cannot be known otherwise]. Hence must be admitted that the Utterances [*i.e.*, outward effects, or results], whether of Man or of other Creatures, are the Matters with which Training and Instruction are concerned.

So far is undeniable: now comes one of F.'s axioms, which may seem to many by no means self-evident.

Ipse dixit. The Nature of Things demands that in every Relation we infer not directly, but inversely, from the Outward to the Inward, and from the Inward to the Outward.

Inference from outward behavior to inward intention is often fatally unjust.

His argument is: Great harm in family and school, endless misconstruction leading to fatal injustice, come from direct inferences from outward and visible behavior to the unseen purpose; to the heart. And the fact, obvious to careful observation on which F. builds up his axiom, is:

A child that seems good is so, sometimes, only to please; while one outwardly froward is often striving to do right.

A Child which seems good, *outwardly*, is often *not* good, *inwardly: i.e.*, does not try to *be* good out of Love and with Self-control, but is contented to *seem* so; while one who is outwardly rough and wilful often has within It a most zealous Endeavor to do right; likewise, an apparently inattentive Child may have within It a steady Thoughtfulness that hinders Its heeding things outward.

§ 7. Therefore Education and Instruction should from the very first be passive, observant, protective; rather than prescribing, determining, interfering.

Education to be, from the first and always, *observant* not *interfering*.

This follows, F. says, from the definition of Education: that Education is, simply, helping the Divine within us to come forth, to act.

We should let children grow; simply seeing that they take no harm.

We must assume that the young Human-being aims surely, if unconsciously, at what is best for itself, and feels within it Power and Means to attain this. So the Duckling hurries into the Water; a Chick scratches on the Ground for its Meat, and the young Swallow catches Food on the Wing.

These, he says, are fair illustrations. *They* know what they are about! So does a child, when it tests everything, with tongue and finger; tries every movement, and reaches after every new object.

§ 8. To young Plants and Animals we give Space, and Time, and Rest, knowing that they will unfold to Beauty, by Laws working in each. We avoid acting on them by Force, for we know that such Intrusion upon their natural Growth could only injure their Development. Yet Man treats the young Human-being as if It were a piece of Wax, a lump of Clay; out of which he can mould what he will! O Men! as you stroll through Garden or Meadow, Field or Copse, why use you not your Senses to perceive what Nature by her silent Language would teach you? Behold the Plant—you call it Weed: when grown under Pressure and Constraint you scarcely guess its natural Life and Purpose. But in open Ground see what Regularity it shows, how its inward Life becomes manifest; a Sun of

Space, and time, and rest are allowed to young animals and plants;

We treat young human beings as though they were wax or clay!

A plant, growing under pressure, cannot display its life and meaning; but when free shows its natural beauty.

Thus, our children, forced by unfit surroundings, grow stunted — distorted — in spirit.

green Rays, a Star of Leaves, comes forth out of the Ground! Your Children too, O Parents, have it in them to become Creatures fully developed into Beauty: but if you early force on them Form and Work, that are unsuited to their Nature, they will grow stunted and misshapen, through those unnatural Conditions.

All coercive training may injure growth.

§ 9. All Training and Instruction which prescribes, and fixes, that is, interferes with Nature, must *tend* to limit and injure, if we consider the Action of the Divine, and take Man as in his primal Beauty and original Health.

To borrow a Lesson from Plant-culture: the Vine has to be pruned, but *pruning* by itself brings no Fruit; indeed, by pruning, the Vine may be killed, or its power of bearing Fruit ruined, unless the Gardener proceed most cautiously, heeding the nature of the Plant. In the Treatment of Animals and Plants, we often take the right Course, while with Human-beings we begin quite wrong. Yet in all Things [animals, plants, human beings], are working Powers, that flow from *one* Spring, and act by similar Laws. . . .

In fact, an unspoiled original state rarely exists in objects; most rarely in Man:

As Matter of Fact, an unspoiled original Condition is rarely to be seen in Nature: least of all in Man. For that very Reason, *always*, and above all in the individual Human-being, the unspoiled Condition must be assumed, until the contrary be proved: otherwise, wherever really existing, it would soon be impaired. When however, we are able to judge with Certainty that the original Condition has been spoiled; *then* a directly coercive mode of Treatment is called for.

and when perversion is certainly

Emphasizing the difficulty involved in this *certain inference*, F. insists, that even when wilful naughtiness has to be stopped; even *then*:— Doctrine, Training, and Instruction have to be far more passive and observant, than interfering and coercive, because *needless* Interference and Coercion impair the simple Development, and steady Progress of Humanity. For [as F. never tires of insisting], to realise the Divine in Man and through Man's Life, with Freedom and Self-determination, is the very Goal of all Education, the Aim of Life; what Man is in the World for.

inferred, coercion enters: and still, even where interference is needed, we must interfere as little as possible.

> If Teachers, Elders, persist in trying to force pupils into some form of character and work which parents prefer, instead of helping young ones to grow into what God made them for, the aim of true Education is absolutely defeated. Yet with the firmest and strongest pronouncement that every form of pressure and compulsion should be avoided, by all who have charge of children, wherever possible, and as long as possible, F. combines the plain admission that false choice, wrong deed, on the part of child or pupil are never to be yielded to, are not to be taken as inevitable, but resisted and put down—*whenever necessary*; that is, when through inherited character—social circumstances, etc., the passive, waiting method has been duly tried, and plainly failed.

§ 10. Abstract Truth and the Ideal of Conduct must, and do in fact, exert themselves inexorably and unconditionally. But they do this only where Necessity speaks out in Circumstances, and the

Coercion sometimes, unavoidable: if so its necessity will be acknowledged

by the subjects of it.

individual Character; and where the Necessity will one day be acknowledged by those to whom the Pressure is applied.

> To sum up the extreme difficulty and danger of all coercion, while acknowledging it to be sometimes inevitable, he gives an oracular utterance, of power methinks to make all teachers examine their ways.

An *ipse dixit* that must give us pause.

In good Education genuine Instruction and true Teaching, Necessity calls forth Freedom, Law evokes Self-determination, external Constraint calls forth internal Free-will, Hate from without evokes Love from within. Wherever Hatred begets Hatred, and Law calls into being Deceit and Crime; where Constraint produces slavish Feeling, and Necessity Sense of Bondage; wherever Pressure destroys inward Activity, and Severity engenders Rebellion and Falsehood: *there* all genuine Education, all true working of teaching and instruction, is at an end.

All human authority must act as under a higher authority, so that all which is arbitrary is banished.

That this latter State of Things may be escaped, and the former attained, whatever acts with Authority must go to work observantly. This is secured when all Education, Teaching, Instruction, though acting with Authority, bears yet the incontestable Stamp of being itself subject to an over-ruling Law, an inevitable Necessity, which excludes Caprice.

True Education has to give and take—be active and passive—fixed and movable.

§ 11. All true Education and Teaching therefore, every genuine Educator and Teacher, has to be always, in every Detail, *two-sided;* to give and take—join and divide—command and obey—act and bear—manage and let alone—be fixed and movable. The

Above both—Tutor and Pupil—a

Child or Pupil is to be so likewise; and betwixt the two—Tutor and Pupil, Command and Obedience—

rules unseen a third Term, whereto Tutor and Pupil are alike and equally subject. This third is the *ideal Best*—the *abstract Right*—as it issues from the Conditions of each Case, and expresses itself, impersonally. The Teacher has to express, simply and firmly, sometimes even gravely and severely, his clear Acquaintance with, and quiet Obedience to, this third Term. The Pupil, too, has a wonderfully fine Feeling for it. A Child rarely fails to see whether what Parent and Teacher order or forbid, comes from themselves—personally, arbitrarily—or is the Expression of universal and necessary Truth, speaking through them.

third term, the abstract Right, is ruling.

The Teacher says, Not I, but Truth, commands;

and the Pupil is very quick to discern whether a command is arbitrary or impersonal.

§ 12. Willing Submission to this changeless third Term, whereto Teacher and Pupil are equally subject, ought to be expressed in every Command of the Teacher, to the minutest Detail. So, the universal Formula for Instruction is: **Do this, and see, in this particular Case, what will follow from your Action, and what Knowledge it will bring you.** And the Prescription for Life itself, for every one—is: **Manifest in your outward Action, your spiritual Being, that which lives in you, your true Life; and see what your Being needs and what it is like.**

No detail is too small to obey abstract Truth.

> Thus, Jesus says, the divinity of his mission is to be known: "If any man willeth to do His will, he shall know of the teaching whether it be of God or whether I speak from myself." [Ev.: John vii. 17.]

Hence the following Demand is understood,—and the Method of its Fulfilment is given, at the same Time. The Aim of the Educator, the Purpose of Teaching, is to make the Special, universal, and the

Universal special, and prove the existence of both: it is to make the Outward inward, to make the Inward outward, and show the necessary Unity of them: it is to consider the Finite infinitely, and the Infinite finitely, and to realise them both; it is to perceive and behold Divineness in the Human, to prove the Being of Man in God, and to exhibit them united in Life.

The course prescribed is seen more clearly, to come from Man's Nature, asserts itself more positively, the more Man contemplates Humanity in himself, in the rising Generation, and in the historical Development of Mankind.

From the first days of its life, what is Divine in a child's nature must be discerned and fostered.

§ 13. If, then, to realize the Infinite by means of the Finite, the Heavenly by the Earthly, the Divine by Man and through Man's Life, thus cherishing his originally Divine Nature; if *this* comes to us as indisputably the sole End and Aim of Education, what follows but that the human Being must be regarded in this Light from the very beginning of Its existence? Every Child in Right of Its Soul is to be received as something Divine appearing in human Form as a Pledge of God's Grace, a Gift of God. Such the early Christians, by the Names they gave their Children, really acknowledged them to be.

The child must be welcomed as a gift of God.

[Deodatus, Adeodatus, Theodore, Theodotus, Theodosius, and their feminines, occur to us.]

The child to be cared for as in necessary connection with all past, present, and future unfolding of mankind.

§ 14. Every Child ought to be acknowledged and cared for as an essential Member of Humanity: and thus Parents, as Guardians, ought to feel themselves responsible to God, to the Child, and to Mankind. Just so, Parents ought to regard the Child as in necessary Connexion with the Present, the Past, and the Future of human Development; and bring the Child's Training into Accord with the Claims of

Mankind's Development, as it has been, is, and shall be. . . . . .

§ 15. Man—Humanity in Man as an outward Manifestation—is on no Account to be viewed as complete, fixed, accomplished; but as continuously unfolding from one Stage of Development to another; ever growing towards a Goal which rests in Eternity and Infinity. . . . . .

Man is not to be taken as completed, but as continuously unfolding towards a goal resting in the bosom of God.

True, each successive Generation, each successive Individual, has to pass through, for himself, all previous human Development: and he does pass through it, or he would not understand either the Past or the Present; but this is in the living Way of self-active Growth, not by lifeless Copying. . . . .

All generations, all individuals, pass through the entire development of the human race; but by growth, not imitation.

§ 16. Humanity in every Individual ought to be presented in the Shape that is his own; so that the Nature of Humanity and of God, as infinite, eternal, and containing all Variety, may be felt, and recognised, and ever more distinctly perceived.

Each human being should present Humanity in his own way: thus, the infinite capabilities of Man will be shown.

No true, genuine Tending and Training of Mankind can grow, bloom, bear fruit, and ripen out of any other root but full and complete Knowledge of Man from the earliest Commencement of his Being: whatever else needs to be known and used in this Tending and Training will, if earnestly sought, be found to follow naturally from this Knowledge. . . .

Adequate training of Man can grow, only, from full knowledge of Man. All means and methods of training will grow out of this knowledge.

§ 17. Hence follows simply what Parents ought to do and to be, for their Children's Welfare. They ought to be pure and clean in Word and Deed; to be filled with a Sense of the Worth and Dignity of Man; to consider themselves Guardians of a Gift of God; to study the Function and Destiny of Man, with all Ways and Means of reaching it. . . . .

Parents should be pure; full of Man's worth, as Man; act as guardians of God's gift; and study Its destiny.

§ 18. Children, Members of a Family, will best exhibit the native Gifts, known or unknown, of the Family, if each Child, each Member, unfolds itself most completely and most originally. So Human-beings, as Children of God and Members of Humanity, will best represent the Union of God and Man, which exists really though unperceived, if each Individual unfolds Itself as completely and originally as possible. . . . . .

From the first the Child to be treated as Man—*in germine*; and be taught the full and free use of Its powers. [*Physically*—this is, to-day, well-known. What we want is the like treatment of Senses, Mind, Spirit.]

§ 19. Therefore from Its very Birth, from Its first Appearance upon Earth, the Child should be taken for what It is [Man, in germ], and have a free, all-round Use of Its Strength. No one Limb or Power should ever be fostered at the Expense of the rest; the Child should not be fettered, bound, swathed; nor by and by, held in Leading-strings. The Child should learn as early as possible to find within Itself the Centre of all Its Powers; on this Centre to rest; and resting on it to act and move freely. It should be taught to grasp and hold fast with Its own Hands; to stand and walk on Its own Feet; to look and see with Its own Eyes; thus to use all Its Powers equally, evenly. . . . . .

A child first puts-out from Itself—strength: a force pressing on It calls forth resistance: hence, Its crying, &c. By-and-by, social feeling unfolds; hence Its smiling, &c.

§ 20. The Child's first Expression is that of Force. The Exhibition of Force calls out Counter-force; hence the Child's first Crying; hence It kicks against whatever resists Its feet; hence It seizes whatever Its Hands touch. Soon after, or along with this, social Feeling is developed in the Child: hence Its *Smiling*, Its evident Pleasure at moving Its Limbs in comfortable Warmth, bright Light, and pure fresh Air: **this is the first awaking of the Child's human Consciousness.**

§ 21. The earliest Utterances of the Child—that is, the first Expressions of human Life;—are; Rest and Unrest, Pleasure and Pain, Smiling and Crying. Rest, Pleasure, and Smiling betoken whatever, in the Child's feeling, suits the pure development of Its being;—that is, of Human Life at the Child's Stage: to keep these undisturbed, all the Care, which is the beginning of Education, must be applied.

What the Child feels helpful to Its natural unfolding brings Rest and Smiling. What It feels hindering It marks by Uneasiness, or crying.

Uneasiness, Pain, and Crying betoken at first whatever hinders human Development in the Child: and all Rudiments of Education must attend to these, trying to find out and remove their Causes.

§ 22. In the earliest Crying, or Expression of Uneasiness, there is assuredly no Self-will; but Self-will springs up very early—we cannot tell when, or how—as soon as ever the little Being, scarcely more than a human Plant, begins to feel that It has been left by some one's Caprice or Indolence, to that which causes It Uneasiness or Pain. When this sad Feeling has once infected the Child, Self-will, first and ugliest of Faults, is alive. . . . .

At first, no Self-will in the expression of Unrest.

Self-will springs up very soon, at any sense or fancy, of neglect.

§ 23. Even when the right Way is taken, there may be Errors in Method. It is Man's Nature and Destination to be trained-up to endure severe Pains and heavy Burdens through the bearing of light ones. When therefore Parents and those in charge are convinced that the Child, which seems uneasy and even cries, has really got all that It needs; and that whatever could hurt It has been removed; *then* they not only may, but ought to, leave the Child to Itself and give It Time to recover. For if the little creature has but once, not to say often, by dint of

Man has to learn endurance of heavy troubles by bearing light ones.

Therefore, when all that is needful has been seen-to, Children must sometimes be left to themselves.

They must never compel, by crying, unneeded attention, else they have learned "to get their own way."

impatient Crying extracted from those who have charge of It, Help and Sympathy not really needed, they have lost thereby much Ground not easy to recover. The little Creature has so fine a Perception of the Weakness of those around It, that if they give the Opportunity, It prefers using Its Power in the easier Way of governing *them*, than in doing or bearing anything, for Itself.

In first stage Child fitly called "Suckling:" Its sole activity is to imbibe.

§ 24. At this stage the human being is called *Suckling* and in every sense deserves the name: for, Man, at this stage, does nothing but assimilate the variety of what is outside him. Hence this first stage of human development is so inexpressibly momentous for the Child's present and future life.

Hence the extreme importance of this *absorbent* stage!

Momentous is it for present and future Life, that at this Stage nothing unwholesome, or mean; nothing doubtful, or bad, be absorbed. The Look, the Countenance, of all about the Child should be clear and steady, wakening and nourishing Trust. Every Environment ought to be clean and bright: pure Air, clear Light, open Space—however scant the Furniture. For alas! what has been imbibed in Childhood, the Impressions of Youth, are often hardly to be overcome throughout Life; because in earliest years the whole Being is surrendered [laid open like a sensitive plate] to Impressions from without. The severest Conflicts with *Self*, in later Years; the most painful [moral] Experiences; have often had their first Causes in this Stage; hence is the care of the Nursling so all-important. . . . .

Every object around It should be clean, pure, open: lest ill or unclean be taken-in, that is scarcely ever again thrown out.

The Child's first smile is precious to

§ 25. Mothers know that the *first smile* makes an Epoch in the Child's development; for it comes

not from a self-feeling only, but from a social feeling, also; at first between Mother and Child; then with father and family; later between brothers and sisters, other human beings, and the Child.

Mothers, as an epoch.

This Feeling of Community, which unites the Child at first with Mother, Father and Family, is the **Germ of all genuine Religiousness**, of all genuine Endeavor after Union with the Eternal, with God.

The first social feeling is the seed of Religion.

§ 26. Genuine Religion, true and living; Piety such as will endure through Danger and Conflict, in Needs and Straits, in Joy and Happiness; must come to the Human-being when It is a Nursling, or not at all. . . . . When, therefore, a Mother is seen to lay her sleeping Babe on its comfortable Bed, with a devout upward Look to their heavenly Father for His protection and loving Care, the Beholder is touched; and the Act is full of Blessing for the Child. Thus, too, when she takes it up from Rest, smiling and happy, her Lips moving in Prayer, as though It were given her anew. . . . .

True and living Piety *begins* in earliest Childhood.

A true mother's unspoken prayer, when laying her babe to rest, or lifting it up from sleep, is not only in itself beautiful, but precious for the Child's future.

§ 27. If Parents desire to provide for their Children this unshaken Prop, this never-vanishing Centre, as the highest Portion for Life, *then* they must always be visibly, as well as inwardly united with their Children, when—in quiet Chamber, or in the open Air—they feel and acknowledge themselves to be in union with their God and Father, in Prayer. Let no one ever say, "The children will not understand it"; this were to rob them utterly of their higher Life. They do understand it, and will understand it, if only they have not already run wild; if

Parents, desiring to secure for their children this prop, this centre, must not be afraid of joining visibly with them in prayer.

Say not—"Children cannot understand:" souls take-in what minds cannot interpret.

only they are not already too much estranged from themselves and from their Parents. They understand it, not by their Intellect, but in their inmost Souls. . . . .

Piety, so springing up and tended, will overcome the World.

Thus germinating and thus fostered, Religion will be victorious over all Storms and Dangers of Life. This is the Fruit of earliest Example left by religious Parents, even when the Child seems not to have heeded or understood. The result of all living example of Parents is equally certain: [bad, alas! as well as good].

Development should be looked on as continuous.

§ 28. Not alone for the special Growth of the religious Feeling in Man, but for his whole Growth, most important is it that his Development steadily advance from one Point, and be always viewed and tended as continuously advancing.

> Life being really of one piece, without sharp divisions—for the years, like the seasons, melt one into another—it is, F. says, harmful to treat the stages of human life: nursling—child—boy, girl—youth, maiden—old man, matron—as though they were really separated. Yet in common life and parlance, they are thus treated. Successive stages emphasize their differences so much that the humanity which makes them all one seems forgotten.

Successive stages of life should not be viewed as really separate.

Too often so treated: Man forgets he was boy: youth has no memory of being a child, &c.

The Boy forgets that he was once a Child; that the Child will one day be a Boy: the Adult has forgotten his own earlier stages of Development, and speaks of Child, Boy, Youth, as beings of separate Nature and Gifts from himself. Now this making of Divisions and Contrasts, as it springs from Want of early and steady Attention to the Unfolding of one's own Life,

is false and artificial, and cannot but be hurtful, in many Ways which need not be specified.

§ 29. It would be altogether otherwise if Parents did but consider their Child in Relation to all Its stages of Development, without overlooking any. If, especially, they would consider **that the vigorous and complete Unfolding and Improvement of each succeeding Stage of Life depends on the vigorous, complete, and original Development of every preceding Stage.** This Point is too often overlooked or unheeded by Parents. They assume the Human-being to be a Boy if he has attained Boy-age; they assume the Human-being to be a Youth and Man because he has reached Man's Years. [But the truth is not so!] The Boy is not a Boy, or the Youth a Youth, simply because he has attained the Age of Boy and Youth; but by Virtue of having lived through, first, Child- then Boy-hood, faithful to the Claims of his Soul, and Mind, and Body. Just so, Man becomes a man not simply by reaching the average Years of Manhood, but by fulfilling the Duties of all preceding Stages of Life—Childhood, Boyhood, Youth. Parents, otherwise able and intelligent, will require a Child to show Itself already a Boy or Youth; especially ask the Boy to show himself a Man; thus skipping the Stages of Boy and Youth. It is one thing to see and heed in the Child or Boy—in Germ, or Outline—the Youth and Man, that will one day be. It is quite another, to look upon and behave to the actual Boy as though he were already a Man; to expect Child and Boy to show himself Youth and Man; to feel and think, act and behave, as though he really were so. Parents

No stage of child's growth to be overlooked.

Complete unfolding, at each stage, depends on the full development of that one which precedes.

Boy becomes young man by living duly through Child- and Boy-hood.

A man is truly grown-up when he has fulfilled the duties of all antecedent stages, for Body, Mind, and Soul.

In Child and Boy it is right to see the Youth and Man that will be: wrong to ask Boy or Youth to conduct himself as though already man.

who expect this overlook or have forgotten the Processes through which alone they themselves are become able Parents and useful Human-beings; for this was by living through the very Stages of Life which they now wish their Child to skip.

Neglect of earlier—earliest—stages prepares great difficulties for the Educator.

§ 30. This neglect of the early, especially of the very earliest, Stages of Development, in reference to the later, puts almost insuperable Obstacles in the Way of the Boy's future Teacher and Educator. A Boy so treated thinks, in the first Place, that he may omit entirely Instruction belonging to an earlier Age.

To set a distant aim before the child, is most hurtful.

Again, the Effect is most injurious, most weakening, when a distant [*quasi* final] Aim is set before the Boy too soon; something **external** to be copied, or to be tried for; *e.g.*, Preparation for a certain Office or Sphere of Action [beyond the child's present horizon, however desirable in the possible future].

The human being, at every life-stage, should have but one aim: to be, and do, what befits that stage.

For Child, Boy, Human-beings of every Age, ought to have one sole Aim: to be at each Stage what this Stage requires. Then each succeeding Stage will grow like a fresh Shoot, out of a healthy Bud; and the Individual will, with like Effort on each succeeding Stage, be just what that Stage demands: for the adequate Development of the Human-being, on each Life-stage as it comes, is effected by an adequate Development of the Human-being on each preceding Stage, and in no other Way.

The activity of Sense and Limbs natural to Man, must be unfolded into useful Industry.

§ 31. Be this especially noted with Reference to unfolding and improving natural Activity in the Production of outward Results; that is, to foster Industry, Love of bodily Work. People in general have false Notions about manual Toil and Industry;

about all Activity for material Results, as though it were oppressive and lowering—deadening, vulgarising—instead of what it *is:* life-waking and life-feeding: and it is more than that; it bears within it a Power to give Life. . . . .

Mean, false, notions about Work; which, fitly used, wakes and feeds mental Life.

§ 32. "God created Man in His own Image, in the Image of God created He him;" therefore Man ought to create and work like God. His Spirit, the Spirit of Man, should hover over the shapeless Chaos, and move it; so that Form, and what bears Life in itself, may come forth. This is the high Meaning, the deep Significance, the great Aim, of all Toil and Industry; of all Doing and Creating, as we are quite justified in calling it. By means of Toil and Industry, we become like unto God, if our Working is accompanied by a clear Thought—even by the faintest Idea—that by our Doing we present outwardly what is internal, and clothe with Body what is spiritual; that we thereby put invisible Thought into visible Forms, and give to what is eternal and dwells in the Spirit, an outward, finite, and transitory Existence. We thus become truly like unto God, and rise ever more toward the Knowledge of Him; thus God comes inwardly and outwardly nearer to us. Eternally true is the Word of Jesus: "The poor [the toiling multitudes] have the Kingdom of Heaven," if they only knew it, and by Industry in Work realised it. Children, too, possess the Kingdom of Heaven; for they yield themselves up willingly and trustfully to the active formative Impulse within them, when not hindered by the Conceit and false Wisdom of their elders.

(F.'s great motto: "Learn by doing.")

Man, created in God's likeness, works and creates like Him.

The Spirit of Man should move over the Chaos and give it shape.

Man's work is like God's when a thought—a feeling—goes with it, that our doing puts into visible form what is internal: gives finite reality to what is spiritual and infinite.

The toilers have the Kingdom of Heaven: if they but knew it.

Children have the Kingdom, too: they follow their formative impulse, when not hindered by false wisdom.

§ 33. The notion that Man toils and works solely

The notion that the sole, or chief purpose of Work, is to support the body, is mean and false.

to support his Body—his Husk—to earn Bread, House, and Clothes—is an Error, is lowering; to be put up with, perhaps; on no account to be spread: for it is not true. Originally and properly, Man works to realize outside him the Spiritual, the Divine, which dwells within him; that he may thus learn to know his own spiritual Nature, and the Nature of God. The Bread, Dwelling, Clothes, which come to him thereby, are to boot! . . . . Therefore, Jesus says: "Seek ye first the Kingdom of God;" that is, aim first at representing in your Life and by your Life what is Divine, and "all the rest," whatever your earthly Life needs beside, "will be added unto you." Thus, also, Jesus says: "My Meat is to do the will of God: to act, to work, as God hath laid it on me." Therefore the Lilies of the Field, which, in Man's View, toil not, are arrayed by God more splendidly than Solomon in all his Glory. Does not the Lily send forth Leaves and Flowers? Does she not in her Beauty make known the Nature of God? The Fowls of Heaven, that in Man's View sow not, labour not, are they not exhibiting in all that they do—when they sing, when they build their Nests—in all their manifold Actions—the Spirit, the Life, which God placed in them? To this end God feeds and sustains them. Thus Man, from the Lilies of the Field, from the Fowls of Heaven, should learn to set forth in Deed and Work, in Form and Matter, as he can, the Nature given him by God: in what *Manner* he shall do so—whether small and insignificant, or great and mighty—*this*, Place and Time, Rank or Calling, will decide. . . . .

The first aim of our bodily work is to put forth visibly the Divine within us: food, clothing, shelter are—*extra!*

The Lilies that spin not—the Birds that plough not—work to produce beauty and joy.

Man learns from them to realize the gifts of God and Nature, as Time, Place, Circumstances, shall permit.

§ 34. Now, all spiritual Workings, when they

turn into finite Phenomena, demand Succession in Time. If, therefore, a Person at any Period of Life, early or late, has neglected to exercise a Power within him, it is inevitable that at some time or other he will experience a Want through not having unfolded that Power; something will *not* be his, which would have been his, had he used all his Powers. For, by the universal Laws under which we are living, that neglected Activity would have had some Result, had it not been neglected. . . . When a Want or Failure appears, there is naught for it but to use Resignation; . . . . and zealously to aim by Activity for the future, to avoid such Failure. There is then a twofold Necessity—inward as well as outward, whereof the former includes the latter—that the **growing Human-being be early developed to Activity in bodily Work for useful Production.** . . . .

If at any stage a power has been neglected, a defect will exist.

Such defect or failure, calls first for resignation; then heed to preclude, by activity, future failures will follow.

§ 35. The Nursling's unconscious Activity of Senses and Limbs is the first Germ; Its earliest conscious bodily Action is the Bud; the first impulse [in the child], to improve his Play, to build, and shape, is the tender young Blossom; and now [boyhood] is the Period when Man must be fertilised for future Industry, and Activity in Work. Every child, and later every Boy or Youth, of what Rank or Condition soever, should spend an Hour or two daily in productive Work. Children, and Adults also, are far too much occupied to-day with what is unformed and shapeless, and too little with simple bodily Work: yet to learn from Life, and by Work, is far easier, more thorough and in every sense, more improving. Children and Parents,

Every child, every youth, of every rank (N.B. of either sex.—Ed.) should spend a daily hour in useful work.

Much of what is done in schools is, to the doer, so unmeaning.

To learn, "from life,"

by work that one sees the meaning of, is much more improving!

indeed, so undervalue the use of bodily Work in itself, and for their Children's future Position, that schools will have to make it their serious Task to set this right. The existing Home- and School-Training leads Children to Indolence of Body, and Laziness at Work: so this phase of human Power remains undeveloped, is wasted, to an immense Amount. In Schools it would be most beneficial to introduce regular Work-hours, beside the lessons of abstract Instruction; and this will have to be done. Hitherto, through its being directed solely to outward and selfish Ends, the true Understanding and Value of Man's bodily Force has been lost.

Schools will have to introduce regular "Work hours," beside their abstract instruction.

(Here we see a prophecy, fulfilled! A.D. 1892—Sloyd, joinering, &c., in schools.)—ED.

§ 36. **All-momentous as is early training to Religion, not less important is early training in Industry, in genuine Work-activity.** Early Labour, conducted according to its inner Meaning, confirms and elevates Religion. Religion without Industry, without Labour, may become empty Dreaming, a Shadow without Substance: just so, Toil, Industry, without Religion, makes of Man a Machine, a Beast of burden. . . . .

Next to, even in line with religious training F. places training in useful bodily work.

A third form of human force is Temperance, Self-control.

§ 37. But human Force is to develop and operate, not only as resting *in* itself, *i.e.* Piety, Religion; or again as working *outward*, in the form of Labour and Industry: but likewise as withdrawing into, and resting upon, itself; as Self-control, Temperance, Frugality. For one not wholly devoid of Self-knowledge, this needs only to be indicated. Wherever these three—*Piety*, *Industry*, and *Self-control*, which in their Essence are one—work together in Concord: *there* is Heaven upon Earth; Peace, Joy, Health, Grace, and Blessing.

Where these three "dwell together in unity" is Heaven on Earth.

§ 38. Thus, Man in the Child is to be considered as a Whole; thus, the Life of Humanity, and of Man in Childhood, is to be viewed as one; thus the whole future Activity of Man is to be looked upon as having in the Child its Germ. . . . .

> But unity can be realized only by particulars, and completeness of realization needs succession in time.

Therefore the World and Life unfold to the Child, and are developed in It, as Particulars and in Succession. Thus the Powers, Gifts, and Dispositions of Man, his Activities of Limb and of Sense, are to be developed in Succession, and just as they make their Appearance in the Child.

In sum: the Child is Man, in germ; and all human powers, activities of limbs, sense, and soul, are to be helped to unfold, as they appear.

I.—The Nursling.

The outer world first meets the new-born human being as Chaos; world and infant are undistinguished.

§ 39. The new-born Human-being, the Infant, is met by the Outer-world; which

> though itself, really, what it always was, yet to the child's perception

comes from Nothingness—in a misty shapeless Darkness, a confused Chaos—so that Child and Outer-world melt one into the other. By-and-by, Objects step out of this Mist, and present themselves before the Child. This takes place chiefly by help of *Words*, which soon pass from Mother to Child; first to divide, then again to unite, Child and Outer-world. They come at first singly, and seldom; by-and-by frequently, then with more definite Meaning; till at last the Human-being—the Child—appears to itself an Object distinct from all others. Thus in each Child, in the History of Its spiritual Unfolding and Growth to human Consciousness, of Its Experiences from Birth, we see repeated the History of the Creation and Development of all Things, as told in the Sacred Books; up to that Point, when Man finds himself in the Garden of God, in beautiful Nature extended before the Child. . . . .

Next single objects emerge from the mist, chiefly by help of words: at first dimly, by-and-by more definitely.

Then Child becomes aware that It is an object apart from others.

Every child repeats the Story of the Creation, till It finds Itself in the Garden of God.

Man's function being to bring-out the

§ 40. "To make what is Internal, external; what is External, internal; and to find a unity of both;"

—this was our general Formula to express the Function of Man. Therefore every external Object meets the Human-being with a Demand to be known and recognized, in its Nature and Connexion: and for this End Man possesses the *Senses*, or Organs, by which this Demand can be fulfilled. Each Thing is known by connecting it with its opposite in the same Kind, and by finding the Union or Agreement between them: and this Knowledge comes to pass more perfectly, the more complete is the Contact with its opposite, and the Discovery of the mediating Term.

Internal, and bring-in the External: every object invites Man to know it. By the Senses, this claim is satisfied.

A thing becomes known when joined to its opposite, and what mediates between them, is found.

The succeeding section is given as a specimen of F.'s biology: leaving untouched the question whether its Science is quite up to date.

§ 41. The Objects of the external World meet the Human-being in a solid, a fluid, or a gaseous Form: accordingly, Man finds himself provided with Senses for the *solid*, the *liquid*, the *aeriform* State.

Senses—for the conditions of Matter; for objects at Rest, or in Motion.

Again, every Object comes before Man either in a Condition of *Rest*, or of *Motion*. Accordingly, each of these Senses is again distributed to separate Organs, one Set of which deals with Objects at Rest; another, with Objects in Motion. Thus the Sense for what is aeriform is assigned to the Organs of Hearing and Sight; the Sense for the liquid, to the Organs of Taste and Smell; the Sense for the solid, to the Organs of Touch and Feeling. . . . .

Sense-organs also distributed accordingly.

§ 42. Step by Step, with Unfolding of Senses, is developed the *Use of Body* and Limbs; and this again in an Order fixed by the Nature of the Body and the Qualities of external Objects.

Limbs unfold to use abreast of Senses: for Objects are at rest or in motion; are near or distant.

The Objects of the *Outer-world* are: (1) near and

resting, and thus invite us to Rest; or (2) they are in Motion, increasing their Distance, and thus invite us to seize and hold them fast; or (3) they are fixed at distant Places, and invite us to move toward them, or bring them nearer to us.

Thus use of Limbs is developed—for resting, moving, grasping.

Thus is unfolded the use of the Limbs for sitting or reclining, for grasping and seizing, for walking and running. *Standing* is the most perfect Sum of the uses of Body and Limbs: it is the finding of the body's centre of Gravity. . . . .

Standing is the balance of bodily movements.

§ 43. At this Stage of Development the growing Man is still concerned wholly with the Use, the Employment, the Exercise of his Body, Senses, Limbs; not at all with what results from, or is produced by, this Use. Of Effects, It is perfectly careless; or, more precisely, It has no Notion. Hence the **Child's playing with Its limbs**, that begins at this stage; with its Hands, Lips, Tongue, Feet:—but with Eyes too, and Gestures. At first, this Play of Limbs and Features has no inner Meaning; for, Exhibition of the Internal in and by the External, belongs to a later Stage. But this Play, as being the Child's first Utterance, needs to be looked to; lest the Child accustom Itself to meaningless Movements of Limb, and especially of Face, as Twistings of the Eyes and Mouth. Without due Care, a Division may thus arise between Gestures and Feelings, between Body and Soul, between the Outer and the Inner; from which Division, one Day, conscious Acting may grow, or the Body contract Movements, Habits, which become involuntary, and may go with us through Life like a Mask.

The Infant cares only for use of Limbs, exercise of Senses: not at all for results.

Hence, Its play with Limbs, and gestures.

This playing with the Body has, at first, no inner meaning; still, must not be overlooked.

Such movements may become habitual, even involuntary.

§ 44. **From early days, therefore, Children ought not to be left to themselves in Bed or Cradle, without some external Object to occupy them.** This is to avoid weakening of the Body, which is sure to produce Weakening of the Mind. To guard, also, against bodily Delicacy the Child's Couch should from the first, not be too soft. It should be made of Hay, fine Straw, Chaff; at most of Horsehair—not of Feathers; the Child's Covering too, during Sleep, should be light, and admit fresh Air.

Infants should not be left long to themselves when awake.

Its couch not unduly soft: Its covering, in bed, light.

At first, F. suggested that a caged bird be hung up in sight of the waking child; afterwards he substituted a coloured ball swinging freely, as equally efficacious in drawing the child's attention from itself.

II.—The Child.

Infancy is ended, when the Child, of its own accord, begins to represent what is within.

Expression of Man's inner being commences with *speech*.

§ 45. When Activity of Senses, Body and Limbs is so far developed that the Child begins, of Its own Accord, to represent outwardly what is within It, the Stage of Infancy in human Development is ended, and the Period of Childhood commences. Up to this Stage, the inner Being of Man is uniform and undifferentiated. With Language, begins Expression and Representation of the inner Being of Man: it [the inner being of Man] begins to be specialized as to Means and Ends; it breaks up into Parts; tries to **make itself known**, to announce itself. The Human-being endeavours, voluntarily, to express and to shape Its inner Nature, in and by means of Matter, the Concrete. . . . .

With Childhood, education begins: still belonging wholly to Parents—family.

With the Stage of Childhood . . . . Man's Education proper, begins: Care for the Body being lessened, Care of the Mind increases. But **the Education of Man, at this stage is still wholly committed to the Mother, the Father, the Family**; to those with whom, by Nature, the child still forms an undivided Whole. . . . .

In stages of development, none is above or below

§ 46. Among the Stages of human Development there is no Gradation of Rank, as though one were of greater Value than another. All are, each at its

own Time and Place, equally important; except, indeed, for the necessary Order of Time, whereby the earlier ones must be more momentous [simply because they have more results]. The present stage [Childhood] is of *first rate* Importance; because in it, that which connects the Child with Its Environment; that which first tries to apprehend and interpret this Outer-world, is developed. This stage is of greatest Consequence, because, for the unfolding Human-being, it is most momentous whether the Outer-world appear to It noble, or base; low, dead, only to be made use of, consumed, enjoyed by others; or as having an End in itself, high and vital; spiritual, divine. It is of the greatest consequence whether the Outer-world appear to It *bright*, or *gloomy;* ennobling and elevating, or humbling and depressing; whether It sees the world in its true Relations, or in false and distorted Proportions.

another—in rank.

Childhood begins to connect the Soul with the Outer-world.

The question is most momentous, whether It shall find the environment noble or base, bright or gloomy.

§ 47. **Therefore, at this Stage the Child is first, to behold everything aright; and next to name it aright, distinctly and clearly;** both Objects themselves, and their Nature and Qualities. It should name the Relations of Objects, as to Space and Time and to one another, correctly; each one by its right Word, and each Word . . . . clearly in all its parts; Tone, Accent, Ending . . . . .

The child should see every thing aright: next name it aright; both Object and qualities; with right words, uttered fully.

At this Stage, Speech is still one with the Human-being that speaks; and the Child when speaking, does not separate Word and Thing, any more than Flesh and Spirit, Body and Soul. This is specially shown in Children's Play. When at play, the Child likes to talk as much as It can. At this stage, **Play and Speech are the Elements in which the Child**

At play, the Child talks, and makes everything talk, believing that every object feels and can utter its feeling; whether stone, plant, or animal.

lives. It believes that everything is able to feel, speak, and hear. Just because the Child is beginning to express outwardly Its own inner Self, It assumes a like Power of Expression in every Thing around It; Stones, Pieces of Wood, Plants, Flowers, Animals. Thus, at this Stage (1) the Child's own life is developed; (2) Its life with Parents, Brothers, and Sisters; (3) the Life common to It and them, with an Invisible Being higher than Itself; and, especially, is developed, (4) Its Life in and with Nature, felt to possess a Life similar to Its own. Now, as a chief Purpose of all Child-life, Parents and Family should give the Child as much Acquaintance as possible with *Nature*, and her bright, calm Objects. This is chiefly to be done by means of Play, by fostering the child's Play; which at first is just Its natural Life.

The Child should have as much association, as possible, with Nature.

§ 48. **Play is the highest Point of human Development** in the Child-stage,

for it is the free expression of the child's inner being.

Play, the simplest and highest product of Childhood.

Play is at once the purest, and most spiritual, Product of the Human-being at this Stage; it is a Type and Copy of all human Life; of the inward natural Life that is in Man and in all Things; and it brings forth Joy, Freedom, Contentment, Rest within and without, Peace with the World. The Sources of all good are in Play, and come forth from it; a **Child that plays with Vigor, quietly active, persevering even to bodily Fatigue, will surely grow up to be a quietly capable, persevering Man, who will further his own and other's Good, by Self-sacrifice.** What Sight more beautiful can we find in early Childhood, than a Child at Play, a Child wholly

In play are sources of all good.

A child that plays earnestly will grow up earnest and capable.

At this age no sight more beautiful than a child fallen asleep over Its play.

absorbed in Its Play, a Child fallen asleep over Its Play, because so thoroughly absorbed?

The play of Childhood is not merely Sport. The Child's inner life is seen in Its play.

§ 49. Play, at this Age, is not mere *Sport;* it possesses high Seriousness and deep Meaning: foster it, O Mother! shield it, protect it, O Father! In the self-chosen Games of a little Child, the inner Life of Its future may be seen by the calm penetrating Sight of one who has studied Mankind. The Games of Childhood are the Heart-leaves of the future Life; for in them the whole Man unfolds and shows himself in his most delicate Gifts, in his inner Being. The Individual's whole life, until he leaves it, has its Sources in this Period. Allowing for natural Gifts and Dispositions—on the Individual's Mode of Life during Childhood, may depend, whether his future Life shall be clear or turbid, gentle or rough, active or idle, rich or poor in Action; dully brooding or cheerfully toiling; passed in stupid Wonder or intelligent Insight; bringing Concord or Discord, Peace or War. The Child's future Relation to Father and Mother, Brothers and Kinsfolk; to civil Society and Mankind; to Nature and God, may depend on Its Manner of Life at this Age . . . . .

Future life is rooted in Childhood's habits and modes of living. The Child's future relation to parents, society, Nature and God may depend on the modes of Its life in Childhood.

> This will seem too absolute an utterance; but with thought, and with F.'s abundant confirmations, the substantial and most momentous truth of this oracular saying will appear.

The child's food is of great moment. Diet, in childhood may determine whether It

§ 50. In these Years of Infancy and Childhood, **Food** and **Nourishment** are of special Moment; not alone for the Time, but also for the Child's whole future Life. Through Its Diet a child may grow up to be—in the business of Life—idle or industrious,

shall be, hereafter idle and dull, or bright and active.

Inclinations, impressions, taken-in with food, may influence the whole of life.

Diet should be as plain as conditions permit; not excessive in quantity: not tempting through taste or richness.

Parents should take as an unfailing truth, the simpler the food and all bodily circumstances in Childhood, the healthier and happier will be the adult.

dull or lively, weak or strong: for Impressions, Inclinations, Desires—Tendencies of Feeling, ay, even of Conduct—which the Child has contracted by its way of Feeding, are not easily laid aside even when the Human-being has come to Years of Choice; they are become one with Its whole bodily Life, and thus grown into the Fabric of Its Sensations and Emotions, perhaps even into Its spiritual Life. **Therefore let the Child's Food, after it is weaned, be simple and frugal**; as little artificial and refined as is possible: above all, not tempting or exciting through prominent Flavor; not too rich, so as to clog the inner Organs. Parents, and they who have the care of Children, should hold fast as an universal Truth, out of which each special Rule proceeds, that by how much simpler and more moderate, more suited to unspoiled Human-nature, are the Food and all bodily Surroundings in which the Man as Child grows up, by so much the happier and stronger, more properly creative in every Direction, will the Adult become.

In over-fed children low desires spring up, not easy to be mastered later.

§ 51. In a Child, that has been over-excited by Excess of Food, in Quantity too much, or too highly flavored, may be often seen Desires of a low kind from which It never gets free; Desires, which if they seem to subside, are but slumbering, to return with greater Violence when Opportunity offers; and which threaten to rob Man of his Dignity, and tear him from his Duty. Did Parents but consider, how much not only of future personal Advantage to their Children, but of domestic Happiness, even civic Well-being, would flow [from this simplicity] how differently they would act! But *here*, the

Would parents mark what domestic, social, even civic well-being flows from such frugality, they would act differently.

Mother is foolish, *there* the Father is weak; and we see Poison upon Poison given to Children, in all Shapes and Ways, coarse and fine. On the one hand, it is oppressive Quantity; continually giving Food, and leaving the Body no Time to digest: perhaps, feeding, just to drive away the *Ennui* which comes of Want of Occupation. On the other, it is food of too luxurious Quality, which arouses physical Life without genuine spiritual Conditions, and thus acts to weaken and wear out the Body.

Here—a foolish mother, —there a weak father, gives food instead of occupation: clogging the body and starving the mind.

Here, bodily laziness is looked on as need of rest; *there*, restlessness, the result of physical over-excitement, is taken for genuine liveliness of spirits.

§ 52. Simpler, far simpler than we think, is the Foundation and Progress of Humanity's true Welfare and Happiness. We have all the Means thereto, easy and near at hand, but we see them not; or if we see, we heed them not; because, being so simple, so natural, so easily applied, so near at Hand, they are too cheap for us, we despise them, and we seek afar off Help that can come only from ourselves. Thus, by-and-by, the half or the whole of a considerable Fortune is not enough to procure for our Children, what, when our Insight is become clearer, we have to acknowledge is best for them. Now they cannot have at all, or never fully, what would have come to them as it were of itself, if we had—*not* spent more upon them! no, no! what would have been theirs if **we had but expended much less on the care of their Bodies!** If every young Couple could but know one sad Instance [in this kind], so as vividly to see the small and seem-

The foundation of Humanity's true welfare is far simpler than we think.

Simplicity having been neglected, no expense will secure satisfaction. Children wholly lose what would (of itself) have been theirs had we spent, *not* more, but less, on their bodies!

Could parents but see, what Teachers are constantly

forced to meet with: the *slight* causes that render training useless.

ingly unimportant Cause of Results which threaten to frustrate all subsequent Education. A Teacher is compelled to make hundreds of such Experiences; but his Knowledge helps him little to repair in future Life the Consequences [of early errors], for who knows not the terrible Power of Impressions made in Youth!

The wrong course is easy to avoid: the food in quality simplest that suits the Child's station: in quantity fitted to Its bodily and mental activity. "Eat to live; not, live to eat."

Yet it is easy to avoid the wrong Course in this matter; it is easy to find the right: **let Food be always Means of Nourishment, not more, not less; let Food never be an End in itself, but solely the Means to maintain Activity of Body and Mind.** On no account let the Quality of Food, its Flavor or Delicacy, be an Aim in itself, but only Means to the End, that is, to give pure, wholesome Nourishment. . . . . .

That the Child may remain free, in body and mind. Its clothing must be easy and light.

§ 53. In order that the Human-being—the Child—may be unhampered in Body and Mind, free to move about and play, free to grow and develop, Its *Clothing* must not be tight, or binding: for, such Clothing will in turn confine and fetter the Mind. . . . . .

Clothing never to seem an end in itself, else Child becomes a Puppet, not a man.

Clothes – their Shape, Hue, and Fashion—must never appear an End in themselves, else they will soon draw the Child away from Its true Self: make It vain and outward, a Doll instead of a Child, a Puppet in place of a Human-being. Clothing is therefore by no means unimportant, either for the Child or for the Adult. . . . . .

A true mother wakens every power, and guides each limb, unaught.

§ 54. Thus, to waken and develop in the Human-being every Power, every Disposition [of mind], to enable each Limb and Organ [of body] to obey these inner Gifts and Powers, is the Aim of Parents' Care

for their Children, in the Home and the Family-circle. Without any Teaching, Reminding, or Learning, the true Mother does all this of herself. But that is not enough: in Addition is needed, that, being herself conscious, and acting upon a Creature that is growing conscious, she do her Part consciously and consistently, as in Duty bound to guide the Human-being [her child] in Its regular development.

She must understand and do it consciously.

With an apology for doing with masculine clumsiness, what "the simplest mother" would do better, F. depicts a mother teaching her babe to know, first by touch, then by name, all its limbs and senses; helping It to perceive their qualities and differences; arousing Its caution towards things hot, or sharp; making every little action—washing and dressing, enjoying food—a lesson, first of things, then of words.

§ 55. While admitting that Mothers may be helped by experience of others to order and place, F. asserts with much plainness that to quit for artificial, formal teaching, the natural and divine beginnings of all human development—in the Mother's arms, at the Mother's knee—is

F.'s protest is against all Education that takes account, not of Child-nature, but of parents' choice and preference.

to seek Help of human Wisdom and human Wit when we have lost God and Nature. Our artificial, formal Training, is a Card-house wherein a Mother's instinctive Ways find no Place, and divine Workings no Room; while the slightest Expression of the Child's Joy and Eagerness overturns it; for if it is to stand at all the Child must be fettered in Mind if not in Body.

We are not to suppose that we can put in what the Child needs: all It can ever be is *in* It, and must simply be brought *out*.

Where do we find ourselves then? In the Nurseries of word-wise, so-called Educated People, who hardly believe that there is already *in* the little Child something, which must be early drawn out if the Child is ever to thrive: who, far more, are quite unaware that whatever the Child should one Day become, is already in it, in smallest Germs perhaps; and will become Its own in no other Way than by being unfolded. . . . .

§ 56. Let us return thither, where the Children's Room is the Mother's Room too; where Mother and Child are still one; where the Mother does not like to give up her Child to a Stranger; and see how a Mother shows It Objects with their Motions. "Hark! the Bird whistles. The Dog says, 'bow-wow.'"

> It belongs, however, more to the proposed second part of this little work, to give examples of the method whereby a true mother leads her child from sounds to names; gives ideas of motion—place—time, which are really germs of abstract thinking; and, what is still more important, wakens feelings of kindness for things that feel, and fosters love for the child's nearest and dearest: and all, by means of artless lessons, on objects that are always present in a healthy child's life.

§ 57. Besides the social Feeling, out of which so much that is precious develops, Mother's Love, the all-comprehending Mother-heart seeks to bring to the Child's own Consciousness, the *Life* that is in *It*. This she effects—and the Manner is of great Importance—by regular *rhythmic* Movement, so

A mother's "dandling" her child, with rhythmic sounds,

called "dandling" the child on her Arm and Hand, accompanied by regular rhythmic Sounds. Thus, a true Mother gently follows up the Life that is springing everywhere in her Child, strengthens it, and thus wakens and unfolds more and more the wider Life that still slumbers within It. The rest [formal, artificial child-trainers] assume a Vacuum in the Child, and try to put Life into It; make It as empty as they believe It to be; and give It Death. And so this [rhythmical movement with rhythmical sound] comes to nothing; because its Importance being seldom recognized, it is not developed in Agreement with Life and Nature, and joined to further Training. If used as means of Training in Speech and Song, it would simply and naturally help to unfold what is rhythmic, law-abiding, in all Expressions of Human Life . . . . As Teachers we lose much, but the Child as Pupil and as Human-being, loses more, through Disuse of such rhythmical orderly Movement, from early Training. [Were it retained] the Child would more easily grasp the orderly Proportions of Its life: much of Caprice, Incoherence, Rudeness, would disappear from Conduct, Action, and Movement; more Accord and Measure would appear therein, and by-and-by a finer Taste would develop for Nature and Art, Music and Poetry.

wakens the sense of Life in It;

falls out of use with formal educators, not being developed in order: to the great loss of later training.

This rhythmic movement, ordered and extended, would amend caprice and rudeness, would foster, measure, and order in the Child's life.

[Prophetic! To-day, A.D. 1892, Drill is universally adopted—sometimes with music—for school children. The marches and games of the Child-garden, and (yet more) the wonderful fullness and variety of the "Mutter-u-Kose-Lieder" are F.'s realization of his own proposal.]—Ed.

§ 58. Sensible, thoughtful Mothers have remarked likewise, that little Children when quiet, especially when going to sleep, often **sing to themselves.** This should be attended to and developed by those who have charge of Children, as the first Germ of a Sense of Melody and Power of Song. Were this

Children often sing to themselves. This first expression of sense for tune, and power of song, should

be heeded and helped. A like "instinct" for melody would unfold, as now for speech.

done, a like Self-activity would soon show itself [in music], as does at present, in Speech. Children whose Speech-faculty has been naturally developed and improved, come upon Words to express new Notions, peculiar Relations of hitherto unobserved Qualities, of their own accord. Thus a very little Girl, who had had a simply childlike Training from her Mother, after long and carefully feeling and looking at some Leaves covered with thick soft Hairs, cried out joyfully to her Mother, "Oh! how woolly!" The Mother could not recollect having ever pointed out such a Quality to the Child. The same Child, one starlight Night, saw the two brightest Planets very near to one another in the Sky. "Father and Mother stars!" she cried out joyously, in the quiet Night; yet her Mother could not in the least tell how such an Idea had been awakened in her.

Children find for themselves fit words for new qualities and relations. Instances.

Infants must not be forced in standing or walking. Allowed to act, of their own will; but watched. So they will raise themselves up, stand, walk, in due order.

§ 59. No artificial Means should be used to get the Infant to *stand*, to *walk*. **The child should stand when It has the Strength, voluntarily and independently, to hold Itself upright; and It should walk as soon as moving of Its own accord It can without Help keep Its Balance.** The Child is not to stand, till It can sit, sit upright; raise Itself by means of some tall Object near, and thus at last, unaided, support Itself. It is not to walk till It can creep, raise Itself without Help, keep Its own Balance, and thus go forward. At first, having raised Itself at some Distance from Its Mother, It will try to walk back to her Lap. Soon It feels Strength in Its own Feet, and repeats Its newly-acquired Art of Walking for the Pleasure of it, as before the Art of Standing.

Feeling Its own strength, It repeats each act with delight.

Again, a little while, and It practises the Art unconsciously.

Some bright colored, or shapely object takes the Child's eye.

§ 60. Now a colored, round, bright Pebble catches the Infant's Attention; or a fluttering Morsel of tinted Paper; a smooth, regular, three- or four-cornered piece of Wood; little right-angled Blocks for building; a Leaf, remarkable in Shape, Hue, or Brightness. Thus attracted, the Child, with its newly acquired Use of Limbs, makes for them; tries to make them Its own; to bring like and like together, and to separate the unlike. Behold the Child that can only just hold Itself upright, and has to move with the utmost Caution;—It sees a Twig, a Straw, fetches it toilsomely, like a Bird for its Nest in the Spring; or, there It stoops, with great Exertion, under the Eaves, and moves slowly. The Rain that drops from the Roof has washed little smooth, colored Stones out of the Soil or Sand, and the Child's all-heeding Sight gathers them like Stones, like Materials for a future Building; and is It wrong? Surely, *is* not the Child gathering Materials for Its future Life-building? . . . .

It grasps them—compares and sorts them: gathers here a twig or straw, there stones, as if to make a nest, or build a house.

Is the child wrong? Are they not materials for building up Its life?

§ 61. Our part as parents, trainers, is—while letting a little child do all It can, by Itself—to help It find what It cannot find for Itself: to interpret for It what is left when It has worked out all It can: and this is, mainly to give Things a language.

That we (elders) may supply what It cannot find, It brings these treasures to

It is a Yearning for this Help and Sympathy which drives the Child to us,—Its Elders, who —sometimes sadly—think: How can we give Speech to the Objects of the Child's Life, when to

us, and wants them to tell what they are.

us they are dumb? It is with the most earnest Desire that we should do this, that the Babe brings in clasped Hand Its Treasures and lays them in our Lap. It wants them to get warm there, and then tell him all about themselves. To the Child everything is dear that comes within its small Horizon, that widens Its narrow World; the smallest Thing is to It a new Discovery. But it must not come lifeless into the child's World; it must not stay there lifeless; else the small Horizon is darkened, the young World oppressed.

To the Infant everything is new; It wants the discovery explained.

An Infant seeks to learn the secret of each new object; so, twists it, bites it, breaks it.

§ 62. So the Child would like to know all the Properties, the inmost Being [of Its newly-found treasure]. It is for this that a little Child twists and turns the Object in all Directions, tears it up, breaks it into Fragments: to this End puts it into his Mouth, bites, or tries to bite it, to Pieces. We blame the child for being naughty and silly; It is wiser than we who find Fault. **The Child seeks to know the inmost Nature of everything.** It is pressed on to this by an Impulse, assuredly not of its own giving: the Impulse, which rightly understood and guided, seeks to know God in all His Works. For this Purpose, God has given it Understanding, Reason, Speech; and where can It, or should It, look for the Satisfaction of Its Impulse, but in the Thing itself? True—the Thing when pulled to Pieces is still silent: but at least when thus divided, it shows like or unlike Parts, whether it be the smashed Stone or the petal-plucked Flower; and to the Child this is an Extension of Knowledge. . . . . .

Grown-up unwisdom scolds: yet the Child is acting on a natural, God-given, impulse.

The broken stone or plucked flower is yet silent: but somewhat of its inner *make* is learned.

Froebel points out that this is but the child's

form of that process—observation and experiment—whereby adults learn the qualities of objects; the inner constitution of plant and mineral.

Childish destroying *means* what adults call examination and experiment.

§ 63. When the Teacher at his Desk does this and calls on our Children to do it, we see its Meaning and Value, but not till then: we overlook it in the Child's own Doings. Therefore it is that the best Teacher's clearest Words so often miss our Children: for the Pupils have to learn first at School what Childhood's Years with our Help, with a Word of Encouragement and Explanation from us, should have taught them. It takes very little Trouble for those around to supply what Childhood asks; just to name, to put into Words, what the Child does, aims at, beholds, or finds. Rich is the inner Life of a Child as It approaches Boyhood, and we see it not; intense is its Life, and we feel it not; adapted to future Claims of Man's Destiny and Vocation, but we guess it not. Failing to nurture and develop the inner Germs of the child's Life, we let It sink [discouraged] under the Burden of Its own Endeavor, and grow dull; or It breaks loose at some weak Point, and then we see wrong Inclinations and Impulses in the Child, like morbid Outgrowths of a Plant. We should be glad now to direct the Growth otherwise, but it is too late; the Infant life that would have led naturally on to Boyhood we misunderstood and repressed.

When class teaching begins we see the use of observation and experiment, overlook it in the little Child's own actions.

Thus, best teaching often fails: our children were not prepared.

Easy to give what Childhood asks: speech for what it sees, does, finds.

Misunderstanding of the young life, may result in dullness or unnatural growth.

§ 64. With wonderful insight and sympathy, F. portrays the birth and growth of the drawing instinct. A little child has found a colored stone, a bit of chalk or ruddle, and trying it on

Birth and growth of Drawing.

the nearest surface, delights first in the colour; next in the lines it draws, straight, twisted, slanting: by-and-by it perceives that objects about it are apparently bounded by lines.

"Learn by doing," F. F.

A new World opens to It within and without, for what Man tries to represent he begins to understand. F. holds that this use and appreciation of the *linear* soon connects itself with ideas of invisible force, direction, motion: a ball rolling, a stone falling, water running in little channels, make *lines*. Talking as it draws, we soon hear from the little child, "There runs a brook: here flies a bird: my tree has another branch, and another." Give the child a piece of chalk, and a new creation soon appears for it and you. And if papa draws a man or a horse with a few strokes, this man or horse of lines will please it more than the real ones.

A watchful mother will learn from her Infant how to help It.

§ 65. In this matter, how should a Mother guide her Child? The Child will show her the Way. She will see it pass its hand along the edge of table or chair: it is drawing the object *on itself*, and thereby learning to appreciate form. Objects of manageable size—a pill-box, scissors, its own hand, a leaf—will be placed on a flat surface, and travelled round with a finger. Without the smallest artistic talent, a heedful mother can help the child to draw straight lines: perpendicular, oblique, horizontal. F. insists that all the child's *doing* should be connected with *word:* what it draws should be named: for—

The Sign stands properly half-way between the Word and the Object. . . . . .

Drawing is just as natural to a Child as Speaking, and ought to be just as carefully trained. Experience shows this in every Child's Impulse to draw and Pleasure in Drawing.

Drawing just as instinctive a mode of self-utterance, as Speech; and to be as heedfully trained.

> Helped, he thinks, by drawing, the sense for number begins to awake: the child's figures have two legs, two arms; its table, four legs: itself possesses two eyes, five fingers, and so on. From the first, the mother should help this development, and F. gives many examples, which must be reserved for our Second Part, or *Methodic*—how she should follow the movements of her child's mind, giving just the needed word or hint: never forcing aid upon it where it could help itself.

Sense for number awakes, helped by Drawing.

§ 66. When a Child has been rightly led, and truly cared-for, to the End of Its Child-life and Entrance into Boyhood, we find in It a wonderful Wealth and Freshness of inner and outer Life. There is not an Object of Manhood's Thought or Feeling which has not its Root in Childhood; not a Subject of future Instruction and Learning but there plants its Germs. Speech and Nature lie open to the Child; the Properties of Number, Form, Size; the Knowledge of Space, the Nature of Force, the Effects of different Substances are beginning to open to It; Rhythm, Tone, and Shape appear to It in their Germs as specially noticeable; the natural and artificial Worlds begin to be clearly discriminated. It meets the Outer-world as certainly distinct from Itself; and the feeling of an Inner-world of Its own arises. Still, we have, so far, over-looked an entire Region of Child-life before it comes to Boy-

By the end of Childhood we find in all duly trained children great freshness and variety of life.

Germs of thought and feeling, to be matured in Manhood, will be found: subjects of future instruction will show their ABC.

Yet another sphere of Child-life:

how It follows about, imitates, its parents in their trade or house-work.

hood; this is, how It **follows Father and Mother, Brother or Sister, in household Occupation, or the Employment of their Calling.** . . . . . .

Hence, endless improvements of power, for Its present and future profit.

§ 67. The Unfoldings of Faculty—for the Child's Present and Future—that come from Its sharing the Parents' Work, are numberless: and more would come, if those about the Children heeded and used these Opportunities better [not, however, for direct teaching, but for letting the children learn]. An unspoiled Child, healthy in Soul and Body, leads a true Father—and the careful Father leads the Child, who is always looking for mental and bodily Activity—from the Country into the Town, from Nature to Art, from Handicraft to Garden- and Farm-culture. However different be the Starting-point every one can learn something of another's Knowledge from and combine it with, what he himself knows. Each Trade or Craft affords a Beginning, whence all human Knowledge could be gained. . . . . .

Parents should accept—encourage—the children's help in their work, for the children's sake.

Let them not be harshly repelled: by such thwarting their life-tree loses buds, shoots!

§ 68. The Child, your Child, O Fathers, has a deep and true Feeling of what It may gain and learn from you, if you will let It! That is why It keeps near you, wherever you are, whatever you are doing. **Do not send It away ungently: do not drive It from you; be not impatient of Its Questions, Its continual Questioning:** with every cross, repelling Word you destroy a Bud, a Shoot of Its Life-tree. But do not answer in Words, where It can answer Itself, without your Word. Easier it is, to be sure, to hear—perhaps only *half* hear, and *half* understand—an Answer, than to look for, and find it, for oneself.

But an imperfect answer, which the child finds

for itself, is worth more than half-hearing, half-understanding a grown-up explanation.

As soon as [and as far as] *they have Strength and Experience*, give them the Conditions of the Question, and let them make out the Answer, from their own Knowledge.

Let children answer their own questions. Hence is double gain. They have used their own minds; and what they discovered, they remember.

§ 69. Let us then quietly consider, especially we who are Fathers—for at this Age when the Child is rising into Boyhood, he is especially given to the Father's Care and Guidance—let us quietly consider the Joys we should gain by fulfilling our fatherly Duty. **No higher Joy, no greater Enjoyment can possibly come to us from any Source than from guiding our Children—living for our Children.** . . . . . .

Fathers should think of the joy they would have in helping their boys to grow

Could we but see a quiet Father, in moderate Circumstances, with healthy, happy Family, practising in his own way what is here partly described, this Truth would penetrate us deeply. Such a Father puts the Principles of his Action in very few words. "The first and weightiest point of Education," he says, "is to lead Children early to reflect!" To put his Children early to *Work* would, with such a Father, go without saying. . . . This Motto is a Seed, whence the whole of [mental] Life, like a shady evergreen Tree, will unfold itself, full of fragrant Bloom and ripe wholesome Fruits. Let us listen to this—*we*, who let our Children move about us, thoughtless, workless, and therefore but half alive. This is hard to say, but it is true;—let us cast a searching Look into our own Life and Conversation with our Children. . . . . .

The sight of a quiet and simple father, practising what is described, would convince us.

His first aim is to teach them to reflect: that he sets them early to work, goes without saying.

In words of deep feeling, which will hardly

bear translating into our every-day English, F. points out that average parents are so little alive to Nature, so unobservant of what goes on in their children's minds and hearts, that they cannot give them—in practice—the help which he knows, and shows, could be given. Let *us* then, he exhorts, learn from *them* what they need.

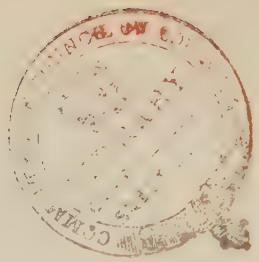
§ 70. Truth shines through the severe words in which F. denounces our common language of social life, as "Husks without Kernel, Puppets without Life," because it has not the basis of intuition, of reality. If Things always came before words; if our speech were the growth of Life, made inwardly and outwardly rich by seeing and working, instead of being "learned out of book, at third or fourth hand"—*then* F. says, our speech would be warm not cold, solid not hollow. At present, in our language, "Intuition of the Thing connoted by the word" is lacking, and this his Teaching of Things, by work, is meant to supply.

Let us live with our Children, let them live with us: so shall we gain through them what all of us nced. . . . . Come, Fathers, Parents; let us give to our Children, let us procure for them what we ourselves lack! What *we* no longer possess—the all-animating, all-shaping Force of Child-life—let us import from them, into our own Lives! Let us learn from our Children; let us give ear to the gentle Monitions of their Life, the quiet Demands of their Heart. **Let us live for our children**: thus will our Children's Life bring us Peace and Joy; thus shall we begin, ourselves, to grow wise, to be wise.

Let us learn from our children, and give them what we ourselves are lacking!

Let us live with, as well as for, our children!

Hailmann, in a note (pp. 89, 90) to his most valuable translation of the "Menschenerziehung," has suggested an extension of meaning for this noted motto of F., "lasst uns unsern Kindern leben," which may, or may not, be properly contained in the German, but is assuredly accordant with all the Master's principles. He prefers, Let us live with our children; which "implies on our part sympathy with childhood, adaptability to children, knowledge and appreciation of child-nature;" and *much more; q.v.*



III.—The Boy.

For the child objects were united with words; words joined the objects to man.

The word gives the thing its separate existence.

Objects do not properly exist till named.

§ 71. In the Stage of human Development heretofore [the Child], objects of the material World were intimately connected with Words, and by Words again with Man. Childhood was, therefore, specially the season for developing the Faculty of Speech. Whatever the Child did was connected with a Name, in distinct simple Words. For the Child, each Object, Matter, Thing, came into Existence by means of the Word. Though seen by the bodily Eye, an Object did not exist for the Child until named; Word and Thing, like Trunk and Pith, Bough and Twig, seemed and were *one*. Notwithstanding this intimate Union of Objects with Words, and through them with Man, each Object, on this Stage of Development remains distinct from others, and each Thing is an undivided Whole. Now the Destination of Man and of Things asks for something beyond this.

But each object is (to It) a whole.

Each object is really part of a larger whole, and this wider connexion has to be recognized.

> Each object is not only a whole in itself, but is differentiated for a common purpose; is part of a larger whole; and as such must be recognized.

Not the outer Relations only of each Thing, but its inner Connexions, its inner Union, with that from

which it is outwardly divided, have to be recognized.

§ 72. The Whole of what surrounds Man, the Outer-world, cannot be recognized at once in its Unity; but only through Knowledge of each Object's own Nature and Essence. . . . . .

Man sees Objects best, when not too near.

We find it hard to know things, their inner nature, when they are too near.

Separation without, often brings Union and Recognition within. Thus, alas! we know many foreign Things—foreign Countries, foreign Times, foreign Peoples—better than our own Neighbourhood, our own Time, our own selves. If a Man desires to know himself truly, he must set himself outside, as it were over against, himself. If then, as his Destination requires, Man is to know aright, to enter into the Being of each Object of the world about him; if he is, through each Thing, to know aright, to comprehend, himself; then, as soon as the Childhood-stage is past a new Sphere of Development must open for him, and in an opposite Direction. That earlier Stage united Man and Object; the later, separates Man from Object, contrasts Man and Object with each other outwardly, while inwardly bringing them nearer and uniting them. This is the Stage in which Language itself comes forth as independent, as existing for its own Sake. We are now entering upon this Stage. It is by this Division of Name from Thing, and of Thing from Name; of Speech from Speaker, and *vice versâ*; moreover by what follows later, giving a visible Body to Speech, by means of Drawing and Writing, and treating Language as something material—that Man rises

To know himself, man must set himself at a distance.

The later stage of development divides Man from Object, outwardly—to bring both together inwardly.

Now, language appears as independent.

Man rises from Childhood to boyhood by dividing name from thing, speech from speaker: and by giving a visible body to speech by drawing and writing.

from the Stage of Childhood to that of Boyhood.

Childhood lived for its own sake, and strove to express what was within.

§ 73. Just as the former Stage of human Development—Childhood—consisted in Living, in Life, for its own Sake, and aimed at externalizing the Internal; so the present, Boyhood—is prominently the stage of internalizing the External; the Stage of *Acquisition*.

Boyhood is the stage of bringing-in what is without, of learning.

> On the parents' side, the nursling-stage was chiefly the time of tendance; to see that the little being took no harm. The next age—shall we say, from two or three to seven years?—is that in which *training* should prevail; that is, the child is watched and helped to utter itself naturally; not schoolmastered or taught by force. And, the stage of boyhood is the period in which instruction prevails.

Instruction refers to the Laws governing all things—independent of man; except that he too is a thing.

§ 74. Instruction depends not so much on the Laws which govern Man *per se*, as on those which govern Things, Man of course among them;—on the universal Law, which expresses itself in every Object outside of Man, and by Conditions independent of Man. Instruction, therefore, has to be carried on with all attainable Knowledge, Insight, Circumspection, and Purpose. Such a Course is School in the fullest Sense of the Word . . . . *School* is where the human Being is led to, and attains the Knowledge of Objects without him; of their Nature as determined by Laws special to them, and by general Laws . . . . The Boy at once becomes a *Scholar*. Boyhood coincides with School-age; whether the Schooling be at Home or abroad; under the Father, or some other Member of the Family; or a Teacher

"School" is wherever and however genuine instruction is given.

Man, rising out of child-age, is a scholar: whether at home, or abroad, under parent or professional teacher.

by Profession. In the Word *School*, therefore, we understand neither School-room nor School-keeping; but the conscious Imparting of various Knowledge, for a conscious Aim, with conscious inward Connexion.

§ 75. The Development of Man for attaining his Destiny—fulfilling his Vocation—always has been and still is, a Whole, steadily advancing, rising unbroken from Step to Step. Out of the social Feeling aroused in the Nursling, grow Impulse, Inclination in the Child; these again lead to Unfolding of Heart and Disposition; and thence, in the Boy, grow Activity of Intellect and Will. To raise Activity of Will into Firmness; to mould and animate a pure, firm, enduring Will, so as to realize and practise genuine humanity, is the chief Aim and final Goal of the Boy's Training by School and Instruction. . . . Thus Boyhood's Training rests wholly on the Child's Training; Activity of Will grows out of Heart-activity; Steadiness of Will comes from Steadiness of Heart; and where this latter is wanting the former will be hard to attain. The Expression of a genuine good Heart, of a sensible pious Mind, in the Child, is however the inwardly longing Endeavor to find an inner and necessary Bond, even for the outwardly diverse Matters and Things by which it sees itself surrounded. . . . . .

True development of man is continuous, unbroken. From earliest social feeling in the infant grows impulse, disposition in the child; in the boy, activity of mind and will.

To lift activity into steadiness, and make a pure, firm will, is the end and aim of boyhood's training; of school.

This training of the boy must have the child's training as basis.

All depends on genuine good heart, and humbly pious mind.

§ 76. The natural training of man in the child-stage is effected, we have seen, by play—natural, varied play.

In Play, Man—the Child—is placed at the Centre of Things; all Things exist only in Reference to It. But in Family-life only can a good Heart and

Play—the means of child's training; but, in the environment of family-life

humbly thoughtful Mind be fully unfolded and cultivated, and these are unspeakably momentous for every succeeding Stage of each individual Life, and for the whole Life of Humanity . . . . The Child refers Everything to Family-life, and sees all Things in it as in a Mirror. Its own Family-life is regarded objectively, and becomes a Model. . . . . .

A child takes its own home—family—as model of all life.

> Whatever is done at home, is right: wherein others differ, *they* are wrong!

So, as It sees Parents and elder Members of Its Family working, doing useful Things; sees, among Neighbours, grown-up People labouring, creating: It wants and tries to do what It sees them doing. That which in the little Child was Action for Action's Sake, becomes in the Boy, Activity for the Sake of Doing—Producing—*something*. The Child's Impulse of Activity has unfolded in the Boy, into a *formative Impulse*, a *Desire* to *create;* and this Desire becomes simply the strongest visible Characteristic of the Boy.

In younger stage, pure activity was enough; boy and girl now want to produce something.

§ 77. At this stage Boy and Girl begin to take Delight in Trying to share Father's or Mother's Work: not Playwork; no, no! what calls for Exertion.

They desire to share parents' work.

Not for play, really to be useful.

> With yet more earnestness than before (§ 68), F. entreats parents to be careful not to thwart, not to discourage, this most precious impulse.

Unkindly checked, their zeal will cool: they prefer doing nothing to

Beware of saying, "Go away! you teaze me!" or "I am in a Hurry; let me do It myself." . . . If such Rebuffs take Place but a few Times, the Boy will never again of his own Accord offer Help. He

will stand about idling, even where he sees his Parents at Work in which he could assist. Who has not heard Parents complain of Children thus treated? They say, "When the Boy, or Girl, was small and could do no Good, It was busy about Everything; now, when It has some Knowledge and Strength, It prefers doing Nothing." . . . . . being scolded.

The Boy or Girl does not ask, does not consider, why Its help was at one Time *useful*, at another *useless;* It chooses the easiest Way, and gives up caring to be useful. . . . . Therefore, if Parents wish for their Children's Help hereafter, let Them early cherish their Children's active Instincts; and especially this formative Impulse of Boyhood, even if it do cost them a little Self-command and Sacrifice; like good Seed in good Soil, it will bring forth a hundred-fold. . . . . Strengthen, develop, confirm it.

§ 78. The Boy wants to share the Home-labour—to be lifting, drawing, carrying Water, splitting Wood. He wants to try his own Strength on Everything, that his Frame may grow stronger, and that he may know what he can do. The Boy follows his Father everywhere, into Garden, Field, and Wood; goes with him into the Workshop; to tend the Animals, or mend the tools; . . . whatever the Father has to do. Question upon question bursts out of the Boy's Heart, which is athirst for knowledge. "How? Why? When? Whence? What for?" And any tolerably complete reply opens up to the Boy a new World; **Speech seems to him the Mediator of all Things.** The boy wants to partake in his father's work: to try his own strength and find out how much he has. His questions are numberless. Speech seems to him the mediator of all knowledge.

The healthy Boy, simply brought-up, never

Boy will not dread, will enjoy, difficulty.

avoids or tries to escape an Obstacle, a Difficulty: he looks for them, he overcomes them. "Let it be," cries the Lad, when his Father wants to move a piece of Timber out of his Way: "let it be, I'll get over it." It is hard to get over, but he does it: and with Strength and Courage grown he goes back, climbs over the Obstacle again, and soon skips over it, as though Nothing were in the Way. Hence comes his bold, venturesome Strength; he creeps into Caves and Clefts, climbs Trees and Hills, searches Heights and Depths, wanders in Woods and Fields. The hardest is easy, and the most dangerous safe, when the Impulse to it comes out of the inner Nature, the Heart, the Will.

He wants to go everywhere, find out everything.

§ 79. Beside this Impulse to use, try, and measure his own Powers, Something else drives the Boy into Height, and Depth, and Distance. A Need is growing out of his inner Life to survey the Manifold; to see, as a Whole, what is divided; especially to *bring near what is distant*, to understand Distance, Manifoldness, Everything! . . . . The climbing of a new Tree is to the Boy the discovery of a new World. Seen from above, everything **looks quite different from what it is when seen crowded and foreshortened, on the Level.** Could we recall the Feelings that widened our Soul and Heart when as Boys we saw [from tree-top] the narrowing Bounds of common View disappear, we should not so coldly call out to him, "Come down: you will fall!" . . . . Ought we not—do we not—wish to give our Boy this Uplifting of Spirit and Mind betimes? Shall he not, on sunlit Height, clear his Vision, widen his Heart, by a *Look into Distance?* "But the Boy will

Climbing a tree, he sees a new world.

Boy's inquiring adventurous spirit should not be timidly checked.

Boy, practised in small dangers as they come, will know his strength.

be foolhardy; I shall never have a Moment's Peace about him." The Boy, who, from his first Years has been led as his Strength grew [to use it], will each time expect from himself just a little more than he has already done, and thus, as led by a protecting Genius, will come safely through all Dangers. . . . . .

and at each new experiment go just a little farther than before.

§ 80. Another boyish taste should be gently treated—not ruthlessly crushed. This is for making his way into caves and glens, dark grove or wood, "to seek the undiscovered, behold the unseen, bring to light what was in darkness." He will come back with precious spoil of new plants or stones—perhaps creatures not found near home. Then, numberless questions are asked, and every answer widens and enriches his world. Parents are warned not to cry out, at sight of grub, beetle, or lizard, "Fie! throw it down; it is horrid, it will sting you." If the boy obey, he flings away with it a portion of his human strength: for later, when you, or his own reason, say, "It is a harmless creature," he will still shrink from it, and thus a portion of knowledge is wasted. You *may* caution him against handling animals that he does not know; specially for *their* sakes. This editor has known a child bring its pinafore, *quasi* full, of worms, beetles, caterpillars, out of the garden, to its mother; and she, the wise and gentle, made the child understand that the dear creatures would be happier taken back whence they came.

Boy makes his way into cave, or wood, bringing home new objects of wonder.

Let parents beware of teaching needless dread of harmless grub, or lizard.

Caution him against handling new creatures—for their sake!

§ 81. But our energetic Boy will not be found always on Height, or in Depth and Shade. The

On the plain he makes a garden, a

stream with a water-wheel, or floats a ship!

same Endeavor to get **Round-**, **Over-**, and **In-sight**, that took him to Hill and Dale, is with him on the Plain. See! there at the Edge of his Father's Ground, he makes a little Garden: there, in the Wheel-rut, or by the Ditch, he mimics the Course of a River: here, he gets a nearer and clearer View of the Fall and Pressure of Water by his own little Water-wheel: here, he studies the Floating of a Bit of thin Wood, or Bark, on the Water which he has banked into a Pool. . . . .

Boy loves to shape any sub-tance that can be shaped—sand, or clay, or snow.

The Boy at this Age, too, is so fond of occupying himself with any Kind of shapeable Matter, as Sand or Clay, that we might call it a vital Element for him. *Having once gained the Feeling of Power he seeks to rule over Matter*, to control it: everything must submit to his Impulse of Shaping and Forming. In a Hillock he will have a Cellar, a Cave; upon it a Garden, or a Bench. Boards, Branches, Laths, and Poles make him a Hut; deep Snow is heaped into Walls and Ramparts, for a Fortress: the rough Stones on a Height form a Castle. . . . . Thus each one shapes his own World; for the Feeling of Strength that is one's *own*, soon requires the Possession of a *Space and Material that is one's own.* Let the Boy's Realm, his Province, be it a Corner of the Garden, the House, or the Room; let it be the Space of a Band-box, a Trunk, or a Drawer; let it be a Cave, a Hut, a Garden-plot: he, the Human-being, the Boy at this Age, must have a real, material Centre of his own; best of all if it be self-made, or self-chosen.

He digs a cave in a hillock, builds a hut with boughs and laths, heaps snow into a fortress, or a statue.

Boy should have some space—plot—or corner for his very own.

To occupy a larger space, co-operation comes in.

§ 82. When the Space to fill is large, the Province to rule great, or the Whole to represent many-

sided, a brotherly Union of those with like Tastes comes in: and when like-minded Ones meet and their Hearts respond, then either the Work already begun is extended, or a new Work is undertaken, in common.

F. gives examples: what he sees about him, as he writes.

> Simply for lack of space, I omit, with positive pain, F.'s full description of the work of happy boys; at first, separate; by degrees, when extended, joined-in by others, and so leading to division of labour and unselfish use of various tastes and gifts, for a common purpose. Sketching what was no doubt before his eyes in his own "much-used pupil-room," he tells us of a quiet little boy building a chapel, with cross and altar, in one corner; two others raising a castle on a chair, used in the light of a rock; on the plain—the floor—is a village. They inspect and admire each other's work. Another time, one has made a landscape with clay and moss; another a card-board house; a third has been carving boats out of walnut-shells. Apart, they look well; how much better, together! So the house is placed upon a hill, and the boats are set to swim on the lake, and the youngest brings his shepherd and sheep to pasture by the waterside.

Children—of school-age—should have gardens to cultivate; not for play, but profit. Thus first, man sees the fruit of his toil.

§ 83. At this Age, it is most desirable that Children should *cultivate Gardens of their own;* and for useful Production, too. [They may grow vegetables for themselves.] Thus, first, a Human-being sees the Fruits of his own Labor. For, though subject to Laws of Nature which he cannot control, he sees the Results depend much on his own Activity. . . . .

Thus the Boy's Life with Nature; his Questions about her; his Longing to become acquainted with her, get full and varied Satisfaction. If the Boy cannot have a Garden of his own, at least a few Plants in Box or Pots should be his; not choice or rare Flowers, difficult to manage, but hardy Plants, abundant in Leaves and Bloom. . . . . .

Boy should have at least a few plants in box or flower-pot—for his own.

F. goes on to the consideration of games—so-called.

Many games of boyhood are simply, or mainly, for trial of strength and agility.

§ 84. The Play [or voluntary Occupation] of this School-age does not wholly consist of mere Representation of Objects; many Games are simply for Trial, Comparison, and Display of Strength. . . . .

Such are — everywhere — running, wrestling, sparring, games of war and hunting; for the British horizon, prisoners' base, hockey, football, cricket.

Games nourish not strength of body only: they become nurseries of mental and moral forces.

In such Games the Boy becomes aware of his own Strength, feels it grow and improve in himself and his Comrades, and is thus filled with vivid and eager Pleasure. Nor is it by any means bodily Strength alone that finds solid Nutriment in these Games: the mental and moral Forces are thereby raised, confirmed; more, if possible, even than the physical. Justice, Moderation, Self-control, Truth, Faithfulness, Kindness, and strict Impartiality too: does not every one who approaches a Circle of such Boys at Play [that is, *such* as have had fair chances in infancy and childhood] scent the Fragrance of these Flowers of Heart, and Mind, and Will? Bright-colored, if less fragrant Blossoms, too, are there; Courage, Endurance, Resolution, Presence of Mind, along with sharp Penalty, perhaps Expulsion, for

Flowers of heart and will—justice, self-control, courage and presence of mind, even pity and kindness, grow in the play-places of boys.

the too easy-going and lazy. If you love to inhale a fresh, a *refreshing*, Breath of Life, visit such a Playground. Nor are yet tenderer Blossoms absent. . . . . [Those who know how to look for them will find] Pity, Patience, Help, Fairness, Encouragement to those younger, more delicate in Health, weaker by no fault of their own; or who are new to the Game.

§ 85. All this ought to be considered by those who scarcely approve, only just endure, for Playgrounds to have a Place in the Education of Boys. . . . .

Boys' play should therefore be encouraged, and fit space and order provided.

Every Town ought to have a special Playground for its Boy-world; and the Results to the whole Community would be admirable. The Games of this Stage of Life are, when possible, social; therefore they tend to form and unfold social Feeling, the Laws and Claims of Society. The Boy wants to see himself in his Fellows, to feel himself in them, to measure and weigh himself by them; thus to know himself by them and in them; so these social Games prepare directly for Life; they waken and nourish many civil Virtues.

Social games prepare for, train for, social life.

But the Seasons and other Circumstances may hinder the Boy, when free of Home- and School-duties, from using his Strength in the open Air; *and the Boy is never to be idle on any Account.* Therefore, various indoor Occupations make an essential Part of Boy-life and Boy-training; specially such as one calls Handiwork: *e.g.*, Construction in Paper and Cardboard, &c.

Season or weather may hinder open-air occupation; which is always the best.

The boy must never be idle: so handiwork, in paper, cardboard, wood, should be provided.

§ 86. But there is in Man another Endeavor, another Longing, another Demand of the Heart, which is not to be satisfied by any or all of these

Man—as boy—is not content with knowing what exists: he desires to know how the present grew out of the past.

material Occupations . . . . The Present, with all its Fullness and Wealth, does not suffice him. From seeing that Something *is*, to-day, he infers that Something *was*, in the Past. He would like to know the Reason, the Cause, which is gone, of what now exists; he wants the Remains of old Time to tell him about themselves, and their Causes, and that old Time. Cannot every one remember, that, when in his riper Boyhood he saw old Walls, and Towers; the Ruins of an old Building, or memorial Stones and Pillars upon Heights; there awoke in him a Longing to be told all about these Objects, their Age and Meaning, by those who must know, his Elders? . . . He wants the Ruins themselves to tell him Stories, to narrate their History to him: and so is developed in the Boy [and girl] of this Age the *Demand for Stories, for Legend; by-and-by, for History.* This Demand, especially at first, is so strong that when not satisfied by others, Boys try to gratify it for themselves. . . . . .

Ruins—memorial pillars—waken the longing to hear their story of the past.

Thus grows the demand for tale—legend—history.

> We may all have seen a circle of children gathered round one whom retentive memory and lively imagination make a good story-teller, and listening with all their ears.

Much—in the present, too—that he cannot understand, that seems dead, he would have live and speak.

§ 87. The Present, moreover, in which the Boy is living, contains much that he cannot explain for himself, and would like to have explained; much that seems to him dumb, yet he wants it to speak; much that seems to him dead, and he would so like to have it living and lively. He wants to hear from others the Interpretation of all this; to have the Voice of these speechless Objects made audible; he desires to hear in Words that inner living Con-

nexion of all Things which he dimly feels. But other People are but rarely able to gratify the Boy's Wishes; and so there unfolds in him a Longing for Stories of human Life and Fairy-tale. . . . . .

Hence the longing for stories that are true, or might be true; and for fairy-tales or fables that could not.

Sometimes we find Children inventing Fairy-tales for themselves—

If not given, boy will make them, and thus show the working of his mind.

And such self-made Stories plainly tell an Observer what is working in the Mind of the young Narrator, though he knows it not . . . . . .

The life within him—his joy in strength, in spring—he longs to express, and wanting words is thankful for other's help, especially by song. When happy, boy delights in singing.

Again, what lives in him, what he feels, what his mind guesses, what swells his heart with the joy of his conscious strength, or of spring-beauty; all this the boy longs to express in his own words: but finding none, he is thankful for others' utterance, especially in song. The boy, when cheerful and happy, delights in singing: for when singing he feels himself doubly alive, and the sense of growing strength makes his merry voice sound over hill and valley.

Thus far the *ideal* Life of Boyhood.

§ 88. Boyish faults.

So far the life of children in the school-age, *as it should be*, may be, and often is. Their real condition, as commonly found, F. does not describe too mildly.

We turn from this ideal view of child-life, within and without—which really exists too, for the blessing of mankind, wherever we find a truly human training of children; which is sometimes seen in real life with greater beauty and fulness than is here ideally portrayed—we turn to the ordinary real life of children, in the majority of cases; and this, F. cannot be justly accused of portraying with lines too weak, or colors too faint. He says:

If we look into the real Life of Children and Boys,

A heavy catalogue of faults, usually met with in children of the school-age.

Two obvious causes: (1) entire dormancy of certain sides of human nature; (2) wrong development of powers originally meant for good.

as it shows itself at Home and at School, we are compelled to say plainly that much which is quite unideal meets us: Self-will, Defiance, Laziness—of Body and Mind—Greediness, Vanity, and Conceit; Self-assertion and Masterfulness; unbrotherly, unchildlike Behavior; Emptiness of Mind, Superficiality; Dread of Work, even of Play; Disobedience; Forgetfulness of God. If we look for the *Sources of these and other faulty Examples of childish and boyish Conduct*, which are not to be denied, two Reasons occur to us, immediately. On the one Hand, Unfolding of certain Sides of Human Nature has been wholly omitted; on the other Hand, human Powers and Dispositions, meant to be good, have been *wrongly* directed and developed, so as to become distorted; or, the natural and necessary Development of the Human-being has been irregularly thwarted.

No human tendency can be designedly evil.

Man, being created for reason and freedom, it follows that man must have power to err and sin.

If man is freely to choose the divine, he must be able to prefer the earthly.

Whoso calls what is finite and

§ 89. For surely the Nature of Man is good, and there are in Man Qualities, Tendencies, good in themselves. Man in himself is not bad; nor are any human Impulses evil in themselves. . . . . Assuming the Destination of Man for Consciousness, Reason, and Freedom, it follows that Man must be able to sin in order to be virtuous; to be truly free he must have the Power of becoming a Slave. If Man is to do with Self-determination what is Divine and Eternal, it follows that he *can* and *may* do what is Earthly and Finite. Since God chose to make Himself known finitely, this could be only in what is finite and transitory. Whoever, therefore, calls the Temporal and Finite *bad*, is thereby scorn-

ing the Creation, Nature herself; yes, in the proper Sense of the Word, is blaspheming God. . . . . temporal *bad*, blasphemes the Creator.

Beneath every Sort of Faultiness in Man, there is a good Quality crushed or distorted; a good Impulse thrust back, misunderstood, or misled. Therefore the only, but never-failing way to abolish all Faultiness, all human Wickedness and Depravity, consists in taking Pains, *first*, to seek and find the original good Spring or side of Humanity, out of which—when crushed, perverted, or misdirected—the Faultiness grew; and *next* to nourish and tend, strengthen, and lead aright that original Spring of Good. Thus the Faultiness will vanish at last after much toilsome Conflict, indeed; but Conflict, not with original Evil in Man, but with *Habit* and *Custom* [not necessary, however inveterate].

Beneath every human fault, lies a good disposition crushed or distorted.

To abolish human faultiness, then the original good spring must be found; then tended and nourished.

The faultiness will vanish—after toilsome conflict with ill customs, *not* with original evil, in man.

§ 90. Thus, *e.g.*, it cannot be denied that there exists in the School-world, to-day, too little true and gentle childlike Feeling; too little tender and brotherly Consideration; too little genuine religious Feeling. On the other Hand, there is far too much Selfishness and Unkindness, especially Rudeness and the like. The Cause of all this lies in the Fact that sympathetic Feeling has not been wakened in Child and Boy; and yet more that it early ceased to exist between Parents and Children. If, then, genuine Brotherliness, real Childlikeness, trustful, loving, pious Feeling, Consideration, Pity, Respect for Playmate and Fellow-man, is to become general, this can be brought about only by taking hold of, and most sedulously cherishing, from the first, the

We see too little childlike feeling; that is reverence and sympathy.

Why? Sympathetic feeling has not been fostered, in child and boy; is permitted to perish between children and parents.

Genuine pity, kindness, respect for man, can grow only by cherishing from the very first the power of sympathy,

which is never wholly wanting.

sympathetic Feeling which resides more or less in every human Creature. When *that* has been done, we shall soon again possess, in Family and religious Life, what we now so painfully miss [that is, genuine, natural, childlike character].

Thoughtlessness is a chief source of boyish faults.

A harmless impulse often so holds the boy that he has no thought beyond it.

Experience only can cure this fault.

F.'s examples are, no doubt, autobiographic!

§ 91. Another Source of boyish Faults is *Precipitation*, *Carelessness*, *Levity*—in one word, Thoughtlessness. This often means acting from an Impulse, in itself harmless, even praiseworthy, which captures all the Boy's Activity of Senses and Body. Then Experience has not yet provided him with a Knowledge of Consequences in the particular Case; and it never enters his Head to consider what these may be! Thus a Boy, by no Means a bad one, powdered the Wig of an Uncle whom he was very fond of with Plaster-of-Paris; taking the greatest Delight in his Work, without the smallest Idea of doing anything blameworthy. . . . . Another Boy found some deep, round, china Basins in a large Water-vessel, and observed that these Basins, when they fell open-side downwards on the smooth, still Water, made a sharp Sound. This Experiment gave him Pleasure, and he tried it repeatedly, saying to himself that the Basin would not get broken in deep, yielding Water. . . . . Once, however, he let the Basin fall from so great a Height, and so plumb upon the flat Surface, that the Air inclosed within the Vessel could not escape, and the Basin split into two almost exactly equal Halves; and the young self-instructing Natural-philosopher stood astonished and pained by this unexpected Catastrophe. In many other Ways, the Boy seems incredibly shortsighted in following his Life-impulse. A Boy throws Stones, perseveringly,

at a small Window in a neighboring House, meaning to hit it, yet never dreaming, still less saying to himself, that if the Stone strikes the Window the Glass will be broken. The Stone hits, the Glass shatters, and the Boy stands rooted to the Spot . . . . . .

§ 92. It is certainly a very deep Truth, the Neglect of which is Day by Day severely punished, that it is mostly Man—another Person, often the *Educator himself*—who first makes Man—the Child or Boy—bad. This happens when People ascribe to a wrong or evil Motive what the Child does through Ignorance or Want of Thought; even what may have resulted from a very acute Sense of Right and Wrong. . . . . There are, alas! even among Educators, unhappy Beings who see in Conduct of Children and Boys the Work of cunning and malicious Imps, where others see at most a Joke pushed too far, or Merriment not quite in Order. Such Birds of ill Omen, being Teachers, *make the Child guilty;* when, if not perfectly blameless, It is yet free from conscious Guilt; they do this by ascribing to It Feelings, Actions, of which but for them it would know nothing. . . . . .

A terrible truth! Often the parent or educator first makes the boy wicked, and this solely by ascribing evil motive to thoughtless action.

Some unhappy beings—educators by misadventure—treat the child as guilty by intention, when wholly unconscious.

They take the child's innocence away, and call this making It pious.

> Such birds of darkness, F. says, take the boy's innocent life out of him; and having given him consciousness of sin, as the only way to Heaven, tell him that God will make it good. And this they call making him pious.

They are like the good-natured little Boy who said, "See how tame it is!" when he had handled the poor Fly or Beetle till it could not stir. Thus there are Children—very faulty in Conduct through not

Thoughtless doers of mischief have often a longing desire to be good and useful; and are finally spoiled by being misunderstood.

seeing or heeding Matters of real Life, some of which they cannot know, while they surrender themselves wholly to their Impulses—who have yet the most longing inner Desire to grow up good and useful. Such Boys, too often become really bad; just because at first their inward Endeavor failed to be understood, was indeed misunderstood; while, had they been appreciated at the right Moment, they would have become one Day most valuable Men. Yes; Parent, Teachers, Adults, very often punish Children and Boys for Faults and Sins which they taught them. Punishment, especially, above all Things, Scolding, *puts Faults into* Children; brings to their Knowledge Sins of which they never dreamed. . . . . .

Beware, teachers, of punishing children for sins you taught them!

(*Ipse dixit*, if we will; but deserving of earnest thought.)

§ 93. As already indicated, a Guessing and Longing, a deep significant Feeling in the Boy's Mind at this Period, pervades Everything that he does. All his Doing has a social Character; for he tries to find the Unity which makes all Things and Beings one, and to find himself in and among all Things. . . . . .

A Boy of this Age, naturally brought-up, is seeking—however weak and unconscious the Indications may be—is seeking the Unity which makes all Things one, the necessary living Unity—the Foundation of all Things—God. This is what he seeks; not the Cause made and shaped by human Wisdom and human Wit, but that one which is ever nigh to Heart and Mind, nigh to the living Spirit within; which therefore can only be known in Spirit and in Truth, and only thus be prayed to. The Boy, when matured, finds no Contentment unless he has

found Him who was felt after, in vague Yearnings and Seekings; for only thus has he found himself.

This is the free-acting inner and outer Life of Man, the Boy—on the Scholar-stage, as School-boy. What, then, is *School?*

IV.—School.

A.—Preliminary.

The Child entering school, begins to rise from the outward sensuous view of things, to the inward spiritual view.

§ 94. "School" is the Endeavor to bring to the Pupil's Knowledge and Consciousness the Being or inner Life of Objects and of himself; the intimate Relations of Objects, one with another; with Man the Boy himself; and with the living Basis and conscious Unity of all Things, God. . . . .

The Boy, when he enters School, leaves behind the merely outward View of Objects, and enters upon a higher intellectual View. This Stepping of the Child from an outward superficial View of Things to the inward View which leads to Knowledge, Insight, and Consciousness; from the Home-order into the higher World-order; makes the Boy into a Scholar, constitutes School. School is not truly such by being an Establishment for the Acquisition of a greater or lesser Quantity of Varieties, that is Externalities; but by Virtue *of the living intellectual Atmosphere* which animates the whole, and in which all Things move. . . . . .

School is such, not in virtue of the variety of subjects taught there; but of its intellectual atmosphere.

The Faith and Trust, the Hope and Presentiment, with which the Child enters School work Wonders. For It comes with childlike Faith, and quiet Hope;

with a dim Presentiment: "Here thou wilt learn what cannot be taught thee outside; here thou wilt get Food for thy Mind and Soul, while outside there is only Food for the Body; *here*"—it is literally so in the Child's Hope and Anticipation—"are Food and Drink which quench Hunger and Thirst." . . . . . Boy's presentiment of school:

§ 95. Let not the Wilfulness, the Love of Mischief, which boys show at School, be put forward in Contradiction of the above. Through the very Effect of School, through that Growth of inward Force which is the Aim and Purpose of School, a Boy feels himself freer, and moves more freely. A genuine Schoolboy ought not to be listless or lazy, but fresh and lively, vigorous in Soul and Body; and thus, when following his Instinct, too far, so as even to become [what elders call] mischievous, the Schoolboy scarcely thinks of any Harm ensuing to others. . . . . not contradicted by wilfulness of schoolboys. School-child should be fresh, full of life, not dull, down-in-the mouth! Mischief is not to be permitted, or excused; but, experience cannot be dispensed with; so, authority must act gently.

F. does *not* mean that schoolboy, or schoolgirl Mischief is to be submitted to as inevitable, or condoned as blameless. His plea is simply, "Grey heads do not grow on green shoulders;" experience cannot be forestalled: therefore, bad intent is not to be absolutely inferred from ill effect. Authority, even in *needful* resistance or punishment, must act considerately, tenderly; else injustice is done, whence lasting harm will result to temper and character.

B.—Subjects of Teaching.

§ 96. **What then is the School to teach?** In what is Man, the Boy, to be instructed? . . . . Man, The boy is met by an outer-world

of two phases; as product of human force; and as governed by the power that works within.

as Boy at the Beginning of the School-age, perceives his own spiritual Nature, guesses at God, and the spiritual Nature of all Things, and shows an Endeavor to clear his Perception, and to confirm his Guess . . . . Man at the Boy-stage is met by the Outer-world, wearing a twofold Expression; *first*, as conditioned and produced by human Will and human Force; *secondly*, as conditioned and produced by the Force operating within Nature.

> Man, as boy, is already conscious of two worlds; the outer-world of body and form—nature; and the world within himself,—the soul, *i.e.*, his intellect and heart. Language, belonging at first to both, mediates between these worlds; first to distinguish; then to re-unite.

School is to bring the boy to a knowledge, threefold yet one: of himself (man); of God; of nature. Thus to conduct answering thereto: from impulse to self-determination, from activity to perseverance.

This is the only way to earthly perfection.

§ 97. Through Language, the School—Instruction—should lead the Boy to a *threefold* Knowledge, which again is one: (1) to the *knowledge of himself* in all Circumstances, and thus to a Knowledge of Man in general, in his Being and Relations; (2) to the *Knowledge of God*, the constant Condition, the eternal Foundation and Source of all Being; and (3) to the *Knowledge of Nature*—the material World, as issuing from, and conditioned by, the eternally Spiritual. Instruction, *i.e.*, School, is to lead Man to a Life and Conduct, in complete Accord with that threefold, yet single, Knowledge. Man—as Boy—is to be led by School, in the Way of that Knowledge threefold yet one, from Inclination to Choice, from Activity of Will to Perseverance, thus steadily onward till he reach his Destination, his Calling, and attain to earthly Perfection.

I.—INSTRUCTION IN RELIGION.

Religion is the endeavor to get, and ever hold fast, union with God.

§ 98. The Effort to lift into clear Sight our Presentiment that our Soul, the human Spirit, is in its Origin one with God; the Effort, founded on this Sight, to be, and live, in Union with God, undisturbed in every Lot, unweakened by any Event of Existence; *this* is *Religion*. Religion is not Something fixed, but an eternally advancing Endeavor, and therefore Something eternally subsisting.

Contents of true religious instruction.

Religious Instruction aims to animate, strengthen, and clear, our Perceptions of a spiritual Self—our Soul, Intellect, and Heart—as resting in, and proceeding from, God; to make known the Faculties of Soul, Intellect, and Heart as depending on God; to show God's necessary Being and Operation; to exhibit the Relation of God to Man, as it announces itself in each one's own Heart and Life, and in all Existence; notably in the Life and History of Mankind, as the Sacred Books declare it to us. *Religious Instruction* applies this Knowledge to all Life; and specially, in and to each one's own Life; applies it to the Development and Improvement of Mankind, to show the Divine in the Human; and specially to the Knowing and Doing of Man's Duty, that is, what, being Man, he must care for; and finally, to exhibit Ways of satisfying this Endeavor to live in Union with God; and Means of restoring this Union when disturbed.

Religious instruction applies the Knowledge of God and of man, to life, to the improvement of Humanity: to the knowing and doing of man's essential duty: to ways and means of getting, and restoring, union with God.

§ 99. Religious Instruction therefore, always presupposes some degree of Religious Feeling, however weak, however unconscious. Instruction can only

Religious feeling, in some degree,

must precede instruction.

To a human being wholly without sense for religion, no instruction could give religion.

be fruitful,—touching and working-on the Life,—in so far, as a real, however slight and rudimentary, *Sense* of Religion is ready for it. Were it possible for a Human-being to exist wholly without religious Sensibility, no Means could give it. **Parents who permit their Children to grow up to School-age without any Endeavor to nourish religious Feeling would do well to think on this.** . . . . . .

It is and for ever will be true; the Divinely human is mirrored in purely human Relations, especially in the parental and spiritual; and in those pure Relations of Man to Man we recognize God's Relation to Man, and Man's Relation to God: we attain to the Sight of them.

The ensuing section, on the Religion of Jesus, is given with the completest exactness which this Editor finds possible. It is a confession of faith, made in the zenith of his powers by the teacher, whose dying words, some thirty years later, were; "I am a Christian man."

The Religion of Jesus Christ (according to Froebel).

§ 100. When the Human-being knows, consciously and clearly, that his spiritual Self came forth from God, was born in and from God, was originally one with God; knows that he is in constant Dependence on God, and in uninterrupted Communion with God; when in this eternally necessary Dependence of his Self on God—in the Clearness of his Recognition of it, and in the Steadiness and Zeal wherewith he acts on this Knowledge—his Conduct grows to be in complete Unison with this Knowledge and Conviction; when he knows his Salvation, his Peace, his Joy, his Destiny, his Life, to be in this [conscious dependence and communion], when, in true

and thoroughly human Language, he knows God to be his Father, himself to be a Child of God, and lives in Accordance with this Knowledge; *this* is the Christian Religion, the **Religion of Jesus.** . . . . Therefore, the only Key to the Knowledge and Experience of divinely human Relations—the Relation of God to Man, of Man to God—is Understanding of spiritually human, true fatherly and childlike Relations. Only in so far as we enter into purely spiritual, intimately human, Relations, and live in Accordance with them to the smallest Detail, shall we attain to complete Knowledge of divinely human Relations, and feel them so deeply and vividly that every Longing of our Being will be satisfied, at least recognized, and become, instead of a never-fulfilled Yearning, a self-rewarding Endeavor. We do not yet know, we do not even guess, what is yet so near us; one with our own Life, with our own Self. We do not even live up to our own Professions. We profess to be Sons of God, and are not yet true Children of our own Parents. God is said to be our Father, and we are far from being true Fathers of our own Children; we aim to see the Divine, and we leave uncared for the Human, which would lead us to it. . . . . .

The key to relations of man to God must be looked for in pure human relations of child and parents.

Herein, we are woefully deficient. Claiming God as our father, we are not true fathers of our own children: see not that only by nourishing the truly human we can rise to the Divine.

II.—STUDY OF NATURE.

§ 101. What Religion says and affirms, *that* Nature shows and presents; what is taught by Meditation upon God, is confirmed by Nature; what follows from the Consideration of the Inward is made known by the Consideration of the Outward; what

[This section is given as showing what was F.'s own mind and view; not as true for all thinkers, today.]—Ed.

Religion asks for, Nature fulfils. For Nature, and all that exists, is God's Annunciation, Revelation, of Himself; whatever *is* has its Foundation in the Revelation of God. . . . . Absolutely Nothing can come to Light, but bears *in itself* Life and Spirit; the *impress* of that Spirit and Life, of that Essence, to which it owes its Existence. As this is true of Man's Work, from the highest Artist to the humblest Handworker; from the most commonplace to the loftiest and most spiritual human Work, from the most lasting to the most transitory human Activity; so is it true of the Works of God—Nature, the Creation, everything that has come to pass. . . . . As in a work of human Art there dwells no material Part of the human Spirit of its Artist, yet a true Art-work bears in it the whole mind of the Artist in such a Sense, that the Artist lives in it, speaks out of it, so as to inspire others, to awaken, animate, develop, form, his Spirit in them: as the human Spirit is related to the Work which it produces, so God's Spirit is related to Nature, and all that exists. God's Spirit rests in Nature, lives and works in Nature, expresses itself in Nature, communicates itself by Nature; yet Nature is not the Body of God. . . . . .

Nature is not God's body; or His house.

§ 102. As Nature is not God's Body, so neither does God dwell in Nature as in a House; but God's Spirit lives in Nature, bearing, shielding, unfolding. Does not the Artist's Mind, though but human, dwell in his Work—shielding and watching over it? Does not the Artist's Mind give an earthly Immortality to a Block of Marble, or a frail Piece of Linen; even to winged Words which perish almost as soon as

As the spirit of the human artist dwells in his work; so, God's spirit in Nature.

born, or to any other Material, according as he is an Artist in Forms or in Words? We take pains to learn the Spirit, Life and Aim of human Works; we study human Works, and we do well. The less developed Man is to grow by studying the Development of maturer Human-beings: how much more should we exert ourselves to know God's Work—Nature: to make ourselves acquainted with Objects of Nature, in their Life, according to their Meaning, that is according to the Spirit of God. Moreover, we should feel ourselves drawn to Nature, because genuine Works of Art, Works of Man out of which Man's pure Spirit, God's Spirit, speaks purely, are not always and everywhere within reach, whereas Man is everywhere surrounded by pure Works of God; by Works of Nature out of which the pure Spirit of God speaks. . . . . .

Man, less developed, does well to study the works of maturer human beings.

How much more should we study, and learn from Nature.

Best works of Man are not always within our reach: but Nature is always near us; about us everywhere.

§ 103. Therefore the Human-being, and specially in Boyhood, should be made intimately acquainted with Nature; not in her Particulars, the Forms of her Phenomena only, but in the Spirit of God as it lives and moves in Nature. The Boy feels this deeply, and desires it; therefore Nothing so binds together Educator and Pupils, whose Feelings are unspoiled, as their being occupied in common with Nature, with natural Objects. This Parents as well as School-teachers should look to. At least once a Week, Teachers should go out, with each Division of their School, into the Country; not, as may be sometimes seen, driving them like a Flock of Sheep, nor leading them like a Company of Soldiers; but going with them like a Father among his Sons, or a Brother with his Brothers; bringing closer to their Sight

From boyhood, man should be brought near to the spirit of Nature. The boy will love her.

Occupation with Nature, in common, nears and endears teacher and pupil.

Teachers should take their scholars weekly to walk in the fields and lanes.

and Attention whatever of Nature the Season presents.

Village school-masters should not answer: "My pupils are always in the country."

§ 104. School-masters who live in a Village, or in the Country, should not reply: "My School-children are all Day long in the open Air, and run about in it whether I help them, or not." True! they run about, but they do not *live* in the open Air, they do not live with Nature. Not Children and Boys only, but many Adults know no more about Nature than ordinary People do about the Air they live in. That is, they scarcely know it as a real Thing; still less do they know the Qualities which render Air indispensable to the Preservation of bodily Life. In common Parlance, Air means either a Draught, or a Temperature. In like Manner, Children and Boys who are continually running about in the open Air, may yet see, guess, and feel, Nothing of Nature's Beauties and their Operation on the human Mind. Just as happens to those who have grown up in very beautiful Scenery; they often feel Nothing of its Beauty and Influence [till some stranger, perhaps, points them out].

Not children only, adults often, know no more of Nature than of the air they breathe.

Children—adults—who live in the country may yet see and feel next to nothing of Nature's beauty and workings.

Maybe—the boy sees or guesses something of Nature's marvels. If he meet with no sympathy or help, a precious seed of his true life may perish.

§ 105. But—and this is most important—it may chance that the Boy, with his own inward spiritual Sight, does behold, or guess, somewhat of the Life of Nature around him. If, then, he meets with no Sympathy from grown-up People near him, that Seed of Life, just as it springs up, is shut in, suppressed. The Boy asks from the Adult Confirmation [or correction] of his own inward Perceptions: and he has a right to do so, from a Feeling of what his Elders should be; from Respect for them. When he gets no Response, the Effect is twofold: he loses

Hence it is good for elder and

Respect for his Elders; and his original inward Feeling and Perception die away. Hence the Value of Boy and Adult walking together, *in common Endeavor* to take-in the Spirit and Life of Nature, and to let it act upon them. Thus, too, much aimless Running-about of Boys [that is neither play, nor work—"Loafing"]—would come to an End.

younger to walk together, in common effort to imbibe the spirit of Nature.

III.—STUDY OF FORMS.

§ 106. Thus the Being and Operation of Nature as a Whole; Nature, as an Image of God; as the Word of God, communicating and wakening the Spirit of God as a whole; thus Nature meets, and has always met, Man's *inward* Contemplation. But to *outward* Contemplation she offers herself otherwise. To the Senses she appears to be a Multiplicity of Particulars, differing one from another, without clear, intimate, living Connexion; Items, Details, of which each has its own Form, each its proper Course of Development, its peculiar Destiny and Purpose. To the outward Observation there is no Proof that all these externally separate Details are originally connected Members of a great living Organism; a Whole intimately and spiritually united: that Nature herself is such a Whole.

Nature comes to our inner contemplation as *one*: to the outer observation, of the senses, she appears an infinity of particulars, without obvious unity.

§ 107. This *outside* view of Nature, resting upon individual Phenomena—natural Objects looked on as distinct and separate—is like looking at a Tree, or any much-divided [flowering] Plant. Each Leaf seems distinct from every other; from Branch to Branch—within the Blossom from Calyx to Corolla, from these to Stamens and Pistil,—no Bridge, no

Nature, looked at from the outside, shows endless particulars without apparent connexion.

Seen by the mind she shows us

deep-lying union.

connecting Link, is seen. But, when we look with the Mind's Eye, seeking and finding Connexions for the most obvious Particulars [as of pistils, stamens, petals and cup-leaves in one flower]; *then*, from one Link to another [as of all blossoms, leaves, branches in one stem]: at last we discern the Unity of an inner Law working at the Heart of the Plant. . . . . The Multiplicity of Nature leads the thinking Mind to recognize [in all things, as in the plant] a deep-lying Law. . . . . .

Force and matter are the ultimate ground of phenomena; and they cannot be thought of as separate.

§ 108. Himself holding this law to be the exertion of power, by a conscious, eternal Spirit—God—but as though accommodating himself to the difficulties that the last half century of science has not brought forth but nourished—F. is content to pronounce, that

Force, when appearing [acting, making itself manifest] is the ultimate Ground of all things, of every Phenomena in Nature. [F. admits, too, that] besides Force there is a second necessary condition of Form and Substance; viz. Stuff—

matter: and he goes on to assert, as with prophetic view of latest scientific ideas:

All Individuality and Multiplicity of Forms belonging to Nature on this Earth, show that Matter and Force constitute an indivisible Unity. Matter, and spontaneous Force, acting from one Point equally in all Directions, imply one another; neither exists, or can subsist, without the other; strictly speaking, neither can be thought of without the other.

§ 109. The above may be taken as a specimen of F.'s *hausbackene Philosophie*, or "home-spun science." It leaves much to be desired, no doubt,

in depth and completeness. But as F. lived and wrote in the twilight that preceded the rise of C. Darwin; before, therefore, the great word "evolution" was employed by sciolists, as *Sesame* by the Forty Thieves, to open closed doors and explain the inexplicable; his defects may be excused. As a working hypothesis or formula, not yet absolutely done with, his theory of Force and Matter may be allowed to stand. The same lenient, if not too-respectful, sentence can hardly be pronounced to-day upon the lengthy and minute developments which make up F.'s "Study of Forms" (*Formenkunde*), the third subject of instruction at school. From the Ball, or Sphere, which F. assumes to be "universally the first, and just so the last, natural form," F. follows the working of Matter and Force as one, through a wide variety of crystalline forms, and seems without conscious difficulty to step across that chasm between the realms of the inorganic and the organic, as also over that dividing inanimate from animated beings, before which Science still halts. "The results of these efforts," says Mr. Hailmann (in a note, p. 173, of his translation of the *Menschenerziehung*), "are not accepted by the mineralogical science of the day." Whether or not, F.'s pages on the growth of crystals contain foregleams of truth to come, they will afford to the (proposed) Second Part of this little Book—"Methodic"—rich materials for working out the forms of solid figures. F.'s saying: "In the whole process of the development of

crystalline form, as it appears **in natural** objects, there is a most remarkable agreement with the development of the human mind and heart," may be prophetic, or it may illustrate the ease with which rare as well as ordinary intellects accept analogy in the light of proof. In any case, as honest teachers, we must wait until that near or distant day when they who know shall be agreed upon the scientific *facts*, before we use them with our pupils as bases of spiritual culture.

Let parents and teachers walk with their children, in Nature. If they know little, observe: teach the juniors to observe.

§ 110. Let Father and Son, Tutor and Pupil, Teacher and Scholar, move together in the great Natural-whole. Do not reply—Father, Teacher—"Of that I myself as yet know nothing." It is not a Question of imparting Knowledge already gained, but of calling-forth new [in which elder and younger alike share]. "**You, Teachers, must observe; lead your Juniors to observe; and bring what is observed to your own and to their Consciousness.**"

Things always, first; then names.

In order to perceive the all-pervading Reign of Law in Nature, her Unity, technical Terms are not needed, either for natural Objects or the Qualities of such; but simple, clear, firm Perception of these Objects and Qualities is needed, with distinct Names for them [however homely]. . . . . .

Qualities and properties are to be learnt, by observation.

The Matter is to introduce the Boy to the Objects themselves; that he may learn the Qualities which they put forth and express; that he may know the Object to be that identical Thing which, in its Form and so forth, it declares itself to be. . . . . The one Thing needful is clear Sight, and Recognition [of the

thing itself]. Give the Object its local Name; or if you know none, then any Name that occurs; best of all, a descriptive Name, even though rather long, until by-and-by you come upon the accepted Name. . . . . Give the local name; or a descriptive name; by-and-by the accepted name is found.

§ 111. Do not say, country Schoolmaster! "I know nothing of natural Objects; I do not even know their Names." By faithful Observation of Nature, you can acquire for yourself, however humble has been your Education, far higher and more thorough outward and inward Knowledge, more vivid Acquaintance with the Particular and the Manifold, than any Books at all within your Means could teach you. . . . . Moreover, the so-called higher Knowledge usually rests on Phenomena and Perceptions which the simplest Person is able to make; ay, on Observations which, if we have but Eyes to see, we can make with little or no Expense, more beautifully than by the most costly Experiment! The country Teacher must bring himself to this by persevering Observation; he must, specially, let himself be led to it by the World of Youth, by the Boys he has about him. The higher knowledge rests on observations within reach of all.

§ 112. Father, Mother, be not afraid: do not say, "I myself know nothing; how can I teach my child?" That you know nothing, may well be; that is not the greatest Ill, if only you are willing to learn: if you know nothing, do as the Child does: go to Father and Mother; be a Child with your Child, a Scholar with your Scholar; and with him let yourself be taught by Mother Nature, and by the Father, God's spirit in Nature: God's Spirit and Nature herself will lead and teach you, if you will let yourself be taught. If you know nothing, follow your children! They come to their parents for help: go you to Mother Nature, and God's spirit in Nature.

Say not, "I have not studied; I have not learned." Who taught the first? Go like him to the Fountain-head! One great Aim of the University indeed is, to give Sight, to open the inward Eye, for what is within and without; but it would be sad for the Race of Man if none could see but those who have studied at the University! And, if you, Parents and Teachers, train your Children and Pupils, as early as possible to see and to think, *then* Universities will become what they ought, and aim to be—Schools for learning the highest spiritual Truths; Schools for realizing these in one's own Life and Action; Schools of Wisdom.

When children are taught early to see and think, Universities will become what they aim to be: Schools of Truth, Schools of Wisdom.

§ 113. From every Point of Life, from every Object of Nature, there is a way to God. Only hold fast the Goal, and steadily keep the way. . . . . The Phenomena of Nature form a fairer Ladder from Earth to Heaven, and from Heaven to Earth, than ever Jacob saw; and not in one Direction only—in all! 'Tis not a Dream thou seest; it abides; it is everywhere about thee; it is beautiful; Flowers enwreathe it, and Angels look from it with the Eyes of Children; it is solid; it forms lasting Shapes, and rests upon a crystal World. . . . . .

Every point in Nature leads to God.

We have a fairer ladder than Jacob's: and not a dream but lasting.

§ 114. Let the Boy's Eye and the Boy's Sense lead you; and know for your Comfort, simple, natural Boys have no Patience with half Truths and false Pretences. Follow, then, quietly and thoughtfully, their Questions; these will teach you and them; for these Questions come from the human Spirit, still child-like; and what a Child, a Boy, asks a Parent, this a grown Man will be able to answer. But you say: "Children and Boys ask more than Parents, than

Fear not to follow the lead of a Boy's questions: a simple child hates half truths.

When children ask questions which adults cannot answer, fear not to give

grown Men, *can* answer," and it is so. When you cannot give the Knowledge they ask for, you stand either at the Frontier of the Earthly, and the Gate of the Divine; if so, then speak out simply ["I do not know, for it cannot be known"], and the Mind and Heart of Child and Boy will be satisfied; or you stand only at the Limit of your own Knowledge; then be not afraid to say so ["*I* know not; others may; *you* will, sometime"]. Take care never to speak as though your own Boundaries were also the Limits of possible human Knowledge. . . . . .

one of two replies: "I know not; for it cannot be known": or "I know not: others know, and you may."

IV.—MATHEMATIC.

§ 115. A few pages back, somewhat dislocated we thought, F. says: "Do you seek a firm Point of Rest, and safe Guide, in all the Variety of Nature? Number is such a Point and Guide." Viewing Number as the simplest form, the A B C of Mathematic, he proceeds, here:

Number—Mathematic—gives a firm starting-point and sure guide to this variety in Nature.

Man seeks a firm Point and sure Guide to Knowledge of the inner Connexion of all Variety in Nature. What can give a surer and more pregnant Commencement for this [study of variety] than *Mathematic?* It stands, bearing, as it were, all Variety in itself; unfolding all Variety out of itself; yet, as being the visible Expression of Obedience to Law, of Law *herself*. On account of this comprehensive Quality, Mathematic was from the first named Theory of Knowing, Science of Knowledge, for that is the true Meaning of the Name . . . . . .

The very name means science of knowledge. How did it acquire, keep, and even surpass, that high title?

What, then, is it whereby Mathematic not only first acquired and maintained through long Ages,

but has even surpassed, that high Rank? What *is* Mathematic in its Essence, Growth, Operation? As Phenomenon of the Inward and of the Outward World, she belongs alike to Man and to Nature. Issuing from pure Intellect, from the simple Laws of Thought; being a visible Expression of these Laws, and of Thought itself; she finds, already existing in the material World outside her, Phenomena, Combinations, Shapes, Forms, that are all necessarily governed by these Laws; yet they meet her, in Nature, as wholly independent of her, and of human Intellect and Thought. Man thus, in his Interior, his Intellect, in the Laws of his Thought, finds *that* very Nature, with all the Variety of her Phenomena, which had grown up independently of him in the Outer-world.

Proceeding herself from pure intellect, Mathematic finds external

Nature, all phenomena, to be governed by her laws.

Thus Mathematic—science of knowing—mediates between man and Nature: the inner and the outer world.

§ 116. Thus Mathematic stands forth as that which unites, mediates between, Man and Nature, Inner- and Outer-world, Thought and Perception [as no other subject of study does] . . . . . .

Instruction of man, without Mathematic, at least arithmetic, is worthless: maims instead of aiding true education.

Education of Man, without Mathematic, without at least thorough Knowledge of Number—whereto, as necessary Condition, whatever Study of Form and Size is practicable, will be added as Occasion serves—is no better than unsubstantial Patch- and Rag-work, and [instruction, thus essentially defective, far from helping] puts insuperable Obstacles in the Way of the Training and Development whereto Man is destined and called. . . . . **For Human Intellect is as inseparable from Mathematic as Human Heart is from Religion.**

V.—LANGUAGE.

A.—Preliminary.

§ 117. What then is Language and in what Relation does it stand to the other two cardinal Points of Boy-life—that is, human Life? [viz. Religion and Mathematic].

Ipse dixit (yet deserving careful consideration.—Ed.)

Wherever true inner Connexion, true living Reciprocity, exists and expresses itself, there at once appears the Relation of Unity, Individuality, and Variety [as of things distinguishable yet really *one*]. So it is with Religion, Nature, and Language. . . . . .

Training for religion, nature, and language, equally demanded by man.

Religion—Life in the Heart, Life after the Heart's Claim, finding and feeling the One in everything; *Nature*—Cognition of Particulars in the Outer-world, in themselves, and their Relations to one another, and to the Whole; and *Language*, which represents the Oneness of all Variety, the inner living Connexion of all Things, endeavoring to satisfy the Reason: these three are then an indivisible Unity, and the partial, broken, and incoherent Training of one without the others, necessarily produces Onesidedness; and hence, if not Destruction, at least Disturbance of human Nature, which is one . . . . . .

All these being really one, have like aim.

§ 118. Religion, Nature,—with Mathematic, which is Nature in Man,—and Language, these three, in all their various Relations, have one like Aim and Purpose; to make known, to reveal the Inward, the Inmost: to make the Internal External, and the External Interal; and to show both, Inmost and

Outmost, in their natural, original, necessary Accord and Connexion.

Therefore, what is said of one of these three may likewise, but in its own Way, be said of each of the other two. What, therefore has already been said of Religion, and Nature (Mathematic), if in itself true, will follow concerning Language; only with a Difference from the Peculiarities of Language. We meet, alas! in life with the delusion that one or another of these three Studies may exist alone; by itself advance and grow to Completeness; *Language* without Religion and Nature (Mathematic); *Religion*, without Language and Nature (Mathematic): *Study of Nature* (*Mathematic*), without Study of Language and Religion.

We find, in fact, false efforts to cherish one without the rest.

> Now this, F. says, is a sin against humanity one and indivisible, and a great hindrance of man's true development.

To be complete, education must embrace all: not confusing or dividing them.

As, however, Man is meant to know surely and see clearly, and to attain complete Consciousness, it is evident that Education of Man necessarily demands just Estimation and Knowledge of Religion, of Nature (Mathematic) and of Language, in their inner, living Reciprocity. Without a Knowledge of the inner Unity of these three, we lose ourselves in limitless Multiplicity.

Speech comes from the mind of man; as Nature from the mind of God.

§ 119. F. defines: "Speech is a copy of man's whole inner and outer world." Again: "As a product of man, speech comes forth immediately from his mind; is representation and expression of the human mind, as Nature is of the divine mind." The question whether language be a simple product of the human mind, or grow from

imitation of Nature, F. disposes of characteristically: "The spirit of Nature and that of Man, are *one;* they have one source—God."

"We must believe that inward laws express themselves necessarily in words, letters," etc.

Admitting that objective proof is yet wanting of what he asserts, F. pronounces that "the inner conviction cannot be stifled, that in every language, inwardly-necessary **Laws** express themselves in the constituents of words; in tones, sounds, endings, also in the letters and their combinations, which are signs for these." Ed. admits the above as an entirely probable postulate, but submits that F.'s examples, meant to justify his pronouncement, are all—as Hailmann says (p. 215)—"more or less fanciful illustrations:" and that as the whole question of the genesis of speech is still undecided, it should not be mixed with that of the use of language in the education of man. We turn from these questions, not yet ripe for answer, to this sentence, than which F. has few more momentous, or of more immediate application:

§ 120. **We ourselves, and yet more our Children, would attain to a far deeper Insight into Language, if in learning Languages we connected Words, much more than we do, with real Sight or Touch of the Things and Objects signified.**

"Language would then," F. continues, "be to us not only a combination of sounds and words, but a real whole, made up of life and objects." And "our language would again become a life-speech; born of life, and life-giving; whereas it threatens, through merely external treatment, to grow more and more lifeless."

§ 121. It is a supreme distinction of F. that, like the alchemy of Nature, he turns charcoal into diamonds, dust into pearls. Asserting, what all students of language confirm, that *rhythm, measure*, belongs to the infancy of all languages, F. would recall to attention and cherishing, that language of infancy which so evidently delights in rhyme; and earlier still in repetition of measured sounds. (Hailmann, p. 220, gives most interesting examples: which many observant nurses and sympathetic grandparents could, doubtless, parallel.) We all know with what genius and sympathy F. himself—in his "Mother- and Petting-Songs"—gathers and arranges provision for that appetite of infancy, whence is to be fed and strengthened the taste for poetry and song. Here, as elsewhere, F.'s exhortation would be, "Take what nature, Child's nature, offers you, and guide it, with *your* wisdom, along its own way: try *not* to put-in whole, what your grown-up wit judges better: fatal instance of new cloth upon the old garment. Select and purify your nursery-rhymes, *not* forbid them: tolerate even meaningless sing-song—if innocent."

B.—Writing and Reading.

§ 122. F. says: "A naturally-developed Human-being finds itself as child or boy, in the midst of an outer life so rich in objects, facts, &c., that it cannot hold them all. Its inner life, meanwhile, unfolds yet more, and it feels an unconquer-

able impulse and need to snatch from forgetfulness some flowers and fruits of this meeting of inward and outward life—to preserve them, for itself and others, by means of *signs.*" This is an historical outline of how "writing" arose: first, "picture-writing" of facts and ideas; much later, "alphabetic-writing." The picture-writing we see continually in children, when they endeavour to *draw* the event that struck their minds. Not infrequently, children have been known to form sign-sounds or letters for themselves. To wait for this original invention would detain us too long. Before giving the instruction, however, it should be most unequivocally asked-for, demanded, by the child's nature.

No instruction should be given but to supply a felt need, in the pupil.

Instruction must always be connected with a certain Need and Want of the Pupil; and this Want must have been previously developed, wakened, led up to, in the Boy, or he cannot be taught with Advantage, with Success. A chief Cause of many Imperfections in our Schools, in our System of Instruction, is that we teach and instruct our Children without having first awakened this Need: perhaps when we have already destroyed what was *in* the Child! How could such School and Instruction prosper? . . . . . .

Never give answers, till questions are asked.

Reading comes from the wish to recall what has been written.

§ 123. Reading, and Learning to Read, sprang necessarily from the Wish to render audible to oneself and others what had been before written down; to recall this to one's Memory; as it were, to revive it. Through the Act of Writing and Reading which must be preceded by a certain Extent of

living Knowledge of the Language, Man rises above every other known Creature, and approaches the Attainment of his Destiny; Man becomes a Person first by the practice of this Art. Thus [more credibly] the Endeavor to learn Reading and Writing makes the Boy, the Pupil, into a Scholar; first renders School possible. The possession of Writing gives Man the Capacity of one day becoming self-conscious; it first renders possible true Knowledge, which is Self-knowledge; for it enables Man to contemplate his own Being, placing it as an Object before him. Writing connects Man as Present, with the Past and the Future; with the Nearest, completely, and with the most Distant, certainly. Thus, Writing gives Man the Possibility of reaching the highest completest earthly Perfection. . . . .

Ipse dixit! [Extremely doubtful!]

Boy becomes Scholar in learning to write and read.

By means of reading man becomes conscious of his own being.

§ 124. Since, then, Reading and Writing are so important to Man, the Boy must be strong enough and intelligent enough [properly to use them]. The Possibility of becoming conscious must be already awake in him; the Need of Writing and Reading, the Impulse—the Necessity—for them should have clearly expressed itself, before Children begin to learn to write and read. The Boy who is to learn Writing and Reading with true Profit, must himself already *be* something [of which he can be conscious] else, he tries to be conscious of something which he not yet *is;* and all his "Knowledge" [gained by reading] will be hollow, dead, empty, mechanical. When thus the Foundation is lifeless and mechanical, how can Life-activity, true Life, the highest Prize of all Endeavor, be developed? How can Man really attain his Destiny, which is, Life?

The want should be clearly shown before children are taught to write and read.

If the pupil have nothing in him of which he can become conscious, reading makes him try to be conscious of what he is not.

VI.—ART.

All human endeavor is in one of three forms striving after inner life—Religion; after knowledge of the outward, Nature; striving to represent the inward—Art.

§ 125. From what has already been said about the Aim, Centre, and Object of all human Endeavor, it is clearly seen that all human Endeavor is three-fold: 1. Striving after Rest and *Life within;* 2. Striving after knowing and *laying hold of the Outward;* 3. Striving to *represent directly the Inward.* The 1st is the Endeavor of Religion; the 2nd, of Natural Science; the 3rd, of Self-representation, Self-development, and Self-contemplation. . . . . .

Nature (Mathematic) and Language having been already touched on,

One yet wanting to our survey—Art.

One thing is still manifestly wanting to the complete Presentment of Man's whole Being; this is the Presentment of Life—inner Life itself, what is immediately experienced—the Heart; this third, Presentment of what is within Man, the true Self of Man, is *Art.*

Art touches on one side, Mathematic: on another, Language: on another seems presentment of nature: at last coincides with religion.

§ 126. All human ideas, one only excepted, are relative. . . . . Therefore, Art has a side where it touches Mathematic, or the Understanding; a second where it touches the World of Language, or Reason; a third where, although pure Presentment of the Internal, it seems to be one with the Representation of Nature; finally, one where it coincides with Religion . . . . If Art is viewed only in its ultimate Unity, as pure Presentment of the Internal, it occurs to us, that Art-presentments of what lives within Man—of what forms his proper inner Life—will be different according to the *Matter*, in which they have to be imbodied . . . . Art, as Presentment by pure Sound is *Music*, especially *Song;* as Present-

Art-presentments must differ by

their material; sound color, line, mass.

ment for the Sight, by Colors, is *Painting;* Art as Presentment in Space, by forming and shaping of mass, is *Modelling*, or *Sculpture*. *Drawing* is a link between the two last, and might be taken as presentment by simple Lines, while Painting is presentment by surfaces; and Modelling, by masses.

Art effort to draw appears very early; to paint and model soon after: we judge that feeling for Art is a general gift of man; ought therefore to be cherished from the first.

We have seen, the Effort to draw appears at an early Stage of human Development. The Effort too by Modelling, and by Painting, to put forth what is within, appears early; often in Childhood, distinctly in early Boyhood. We conclude, then, without Hesitation, that **Feeling for Art is a general Quality and Gift of Man; and ought to be cherished from the first; at latest in Boyhood.**

Taste being nourished, and opportunity for practice given, child becomes able to enjoy true works of Art.

§ 127. When this Feeling is cared for, even though the Individual have no special Gift for Art, so as to grow up an Artist, he will become better able to understand and value Works of Art: and a genuine School Training [in art] will save him from setting up for an Artist without true inner Vocation. Singing, Drawing, Painting, and Modelling must therefore be early taken into Account by any general, comprehensive Scheme of Human Education and Accomplishment; they must be early treated as serious School Matters, not left to Chance or Caprice. . . . .

Singing, drawing, painting, modelling, must have place in every full scheme of education.

Not to breed artists; to unfold man in every direction.

The Purpose being that every Human-being be enabled to develop fully and in all Directions, faithful to his own Nature; that each may grow up to recognize the all-sided Activity of Man; and specially, as aforesaid, that every Individual may know how to perceive and to estimate the Productions of genuine Art.

Poetic Representation also, as was Drawing in

another Point of View, is a connecting Link with Art. Starting from Language, Poesy is a condensed Representation of the spiritual inner World; a Presentment of eternally moved and moving Life—at Rest. In everything, in Life and in Religion, so also in Art, the last and highest Aim of Representation is Man, pure and simple. Christian Art is or ought to be the highest Art; for she endeavors to display in everything the Constant, the Divine, specially in and by Man: for Man is the highest Object of Art, to Man. . . . . .

Poesy, too, has a link with art.

Man must ever be the highest object of art—to man.

C.—Home and School.

§ 128. In the Home the Child grows up to Boyhood and School-age; therefore School should [grow out of and] join itself on to the Home. To-day, the first and most indispensable Demand of human Development and Training, complete, or tending to Completeness, is **Union of Instruction with Life; Union of Home- and School-Life.** . . . . Could we but perceive what a burdensome Mass of accumulated, mechanical, far-fetched Knowledge and Training, we already possess, and are foolishly striving day by day to augment; and on the other hand, how very little Knowledge we have, that has been developed out of ourselves, that has grown-up in our own Souls; it would be well for our Children, and for the Saving of future Generations, if we would but cease to be proud of our foreign Thinking, foreign Knowing, even foreign Emotions and Feelings: cease to set the highest Fame and Success of our Schools therein, that they stuff our Children's Minds and

School-life and home-life should be joined, not divided. This—the first need of the day.

[True now, as when F. wrote this: though good steps are taking in the right way.—Ed.]

We do not consider how much of our schooling is far fetched—laid-on: how little of home growth.

It were well we had done with foreign—veneered—knowledge, and began to raise plants of knowledge and skill in ourselves!

Hearts with all this far-fetched, veneered, Knowledge and Skill! . . . . . .

F. alludes here to the old complaint of German eagerness to borrow and appropriate "culture" from strangers. With very little change of name, the story is told of *us*.

Shall we never begin to raise a Tree of Life in our own Hearts? A Tree of Knowledge in our own Minds? To cherish it unto beautiful Unfolding, so that it may bloom in Health and Beauty, and give ripe Fruits which *here* must decay, but *there* will spring up again? Shall we never tire of stamping our Children and Pupils like Coins; letting them flourish with Image and Superscription not their own, instead of having them move beside us as Growths of the Law and the Life planted in them by God our Father: with divine Features, and in the Image of God? . . . . The Welfare of Mankind can be restored only from the quiet private Sanctuary of Home. At the founding of each new Family, our heavenly Father, eternally working for the good of Mankind, speaks to the Parents through the Heaven He has opened in their Hearts. The same Call goes forth to all Mankind, to every Individual, to represent Humanity in pure Development, Man in his ideal Form. . . . . .

Let us cease to stamp our children like coins: but let them grow like plants from the life within them.

Mankind's true welfare can be renewed only in the home.

God's call comes to each new family—and to all men—to unfold a pure ideal humanity.

§ 129. Shall we, then, always choke up afresh the Well of Life which God has made to spring up in Man's Soul and spirit; in every one's Heart? Shall we rob ourselves, our Children, our Pupils, of this unutterable Joy, that within their hearts shall flow the Spring of eternal Life? Will you, Parents and Guardians, continue to compel Educators and Teachers

By putting in unsuitable instruction we quench the original workings of the mind. Shall we persist in doing this?

of your Children to dam up with Rubbish, the Source of Life in them, and to hedge it round with Thicket?

Perhaps F. looks for too much from ordinary readers, expecting them to understand that this "damming-up the spring of life with rubbish, and this fencing-in with thicket," is meant as an easily intelligible metaphor for the ordinary school-work, that stupefies in place of brightening the scholar; makes him *hate* learning and Science, in place of finding it "more musical than is Apollo's lute." F. *only* means "that asinine feast of sow thistles and brambles, which is commonly set before . . . . our choicest and hopefullest wits"; or *was* in John Milton's time.

Parents reply: "Unless thus equipped, our Sons are good for nothing in the World; they grow up, and who is to feed them? Wherewithal shall they be clothed?" Fools! You shall not be answered; "Seek ye first the Kingdom of God;" for that you would not understand, estranged as you are from God and yourselves. This is the Reply: "Do you desire for your Children, a dull brooding Life, poor in Knowledge, Deed, and Work?" The human Race is to enjoy Wisdom and Intelligence, to possess Energy and Activity, far beyond what we at present guess.

You answer: "Only thus are our children fitted for the world."

Will you have your children as God meant them, or as the world demands?

For who has said to Humanity, the Child of God, "Thus far shalt thou go, and no farther?" But these new Fruits are to grow-up in Freshness and Strength of Youth; being, as it were, new-created Self-productions.

Humanity is to grow in knowledge and activity, without limit.

This can be, only by the unfolding of each individual.

§ 130. The Boy must not take up his future

The boy is to be happy in his calling: contented with his work.

Business, which is now his Calling, lazily, slackly, gloomily. No! cheerful and merry he must be; trusting in God, in Nature, in himself; rejoicing that his Trade will bring forth manifold Blessing and Success. Quiet, Concord, Temperance, all high social Virtues will dwell in himself, and in his Home; he will be contented with his Sphere and its Activity: and is not this the Prize for which all of us are striving? [With regard to his own Children's future] he will not say, either; "My Boy shall learn any Trade rather than mine; for it is the barrenest of all;" or, insist that the Trade which he has himself followed, with Profit and Advantage, because it suited his Tastes and Powers, shall be pursued by his Son—[whose disposition may be wholly different]. He will see that the smallest Business can be carried on in a large Way; that every Trade may be so ennobled, that its Practice is not beneath Man's Dignity. He will perceive that the humblest Powers, rightly applied to Work, will procure him Bread, Clothing, Shelter—and in addition, Respect. Thus he will have no Fear for his Children's future, because his highest Anxiety has been to cultivate their Souls.

When become a father, he will not say: My son shall not learn my trade, for it is the worst of all!"

Nor will he force his son into what suited himself.

He will see that every business can be conducted worthily.

Having cared most for his children's souls, he will not be anxious about their worldly fortune.

F.'s scheme of means of education.

§ 131. Here follows an arrangement of "Means of Education, in common," so named by F.; perhaps more accurately, of the "directions which training of children, in numbers, should take in practice." These follow necessarily, he holds, from the development proper to Man when come to the Boy-age; and answer to the inner and outer claims of the child's nature, when School-age begins.

1. **To awaken, nourish, and strengthen the religious Sentiment, which keeps the human Heart in Union, and unites it ever more closely, with God. . . . .** In Accord with, and as *Means* to this: 1. Cherish religious feeling.

2. **To get by Heart religious Sayings,** upon Nature and Man and their Relations to God, to be used in Prayer: as a Mirror, in which the Boy may behold his original Feelings, Guesses, and Endeavors after Union with God, and thus hold them fast. 2. As means thereto, learning by heart texts and sayings about God, Nature and man.

3. **Care, Knowledge, and Exercise of the Body as Bearer and Instrument of the Mind;** this, by means of orderly, graduated Practice, leading to bodily Perfection. 3. Cultivation of the body.

4. **Contemplation and Observation of Nature and the Outer-world;** joined to, and starting from, what is close at hand; seeking always Knowledge of the nearer Environment before proceeding to the more distant. 4. Observation of the outer world, beginning with what nearest.

5. **Acquirement of short Poems representing Nature and Life;** Pieces, namely, which give Life to Objects of Nature near at hand, and to Events of Home-life, and show the Meaning of these, as in a bright Mirror; especially with help of Singing. 5. Learning of short poems on Nature and human life; especially with song.

6. **Exercises in Language and Speech;** setting out from Observation of Nature, and the Outer-world, but passing on to Contemplation of Man's Inner-world: always keeping chiefly in view Language and Speech as audible Means of Representation. 6. Exercise of language.

7. **Exercises in, and for, material Representation, by Law and Rule, proceeding always from the simple to the complex.** Hereto belong Representations by Materials, already more or less formed; 7. Exercises, to represent forms in matter.

as Building, and all constructive Handwork: Works in Paper, Pasteboard, Wood, &c. Lastly and specially, Shapes made out of unshaped but shapeable matter [clay, wax, &c.].

8. Representation by surface-lines; drawing.

8. **Exercises with Lines upon a Surface**, in constant, express and visible Reference to the vertical and horizontal Directions. . . . . That is, *Drawing* in the Network, according to Rule.

9. Colors: painting of set forms, or outlines.

9. **Perception of Colors**, in their Difference, and Likeness: with Representation of them in given Spaces, preserving certain Form: painting of Pictures in Outline, on Paper ruled in Network.

10. Play: all voluntary exercises.

10. **Play**; that is, voluntary Exercises and Representations of all kinds.

11. Telling of stories, fables, etc.

11. **Narrating of Histories and Legends, Fables** and **Fairy-tales**, adapted to Events of the Day, the Seasons, real Life, &c.

12. Excursions and rambles.

12. **Short Journeys and long Walks.**

§ 132. His special point being that home-, and school-life, should work together, in the boy's training, F. points out that the matters above specified should be shared between domestic and scholastic occupations: he suggests employing the boy in errands or messages which will task his judgment, and require concentration of thought; perhaps, having him directly instructed by craftsmen, or cultivators, in their arts. We see herein foregleams of that beneficent dawn of technical education, handwork, Slöjd, &c., which in these last years of the nineteenth century permits sanguine persons to foresee something like a national education according to reason, before the end of the twentieth.

The methods and means for these developing processes belong, of course, to the proposed second part of this little book—*Methodic*. Many very important utterances of F., that belong to our present division, Pædagogic, are found among the illustrations of Method.

§ 133. For Boys towards the Close of Boyhood, it is most important to spend steadily at least an Hour or two daily in some material Occupation; in Occupation that produces something useful. Weighty good Results for their future Life would follow: for a most hurtful Effect of our present School-arrangements, especially of the so-called classical Schools, is, that the Boy when entering them leaves behind all Home-occupations, all useful Work. Do not reply: "In this Period of elder Boyhood, the Boy must apply his *whole* Force to Word-learning, to intellectual Culture, if he is to reach a certain Proficiency in Knowledge." Not so: genuine Experience teaches the very Reverse of this; intellectual Occupation, alternating with bodily Work, with Employment for useful Production, strengthens not the Body alone, but yet more the Intellect, in the various Directions of mental Activity. After such a refreshing Labour-bath—I know no better Name—the Mind will set about its abstract Work with new Force and Liveliness. . . . . .

Young people towards the end of boyhood, should spend an hour or two daily in some useful occupation.

A very ill result of present classical schools, is that entering them the boy leaves behind all useful occupation.

Experience proves that handwork, alternating with study, helps mind and body.

Useful handwork is a "labour-bath," refreshing for new intellectual work.

§ 134. Referring to his 5th "Means"—"Learning by heart of little poems, which express nature and life, especially accompanied by song," F. says: "Nature and Human life speak early, to Man, in their Events: but in so low a tone that the Boy's unpractised ear can scarcely perceive

Voices of Nature and life that whisper to the childish

ear, should be listened for and cherished.

them, still less put them into his own Language, Seasons and Day-times come and go: Spring, with her Buds and Blossoms fills Man—while yet a Boy—with Joy and Life; Autumn with her falling Leaves gives him Longing and Regret; and stern Winter, a sense of Hardship overcome, which he would sadly miss. These dim Feelings, and many like them, native to Childhood, are not to be neglected, but recognized and cherished. Life—our Adult-life—would be far poorer and emptier than it is, but for the Well of Feeling that first opened up, in Childhood and Youth."

Boy wants to utter the emotions roused by Nature, and inner life.

§ 135. Nature and Life speak to man, but that is not all. Man himself wants to make known the emotions, the presentiments, thus awakened in him, and as he cannot always find words for himself, words should be given him, as his heart, and his inner sense, in their unfolding, ask for. What binds Man to Man is not External only, nor can it be too easily expressed. It is full of deep sense and meaning; and its soft chords must be early cherished in the Boy, not by direct precept which is apt to fetter and drill, rather than give life. Suggestion, in the mirror of a song, without pointed moral application, leaves the boy that freedom of heart and will which is needed to strengthen and develop his affectional and moral nature.

Words should be afforded, not by direct precept.

Direct moralizing hinders and weakens genuine feeling

Suggestion, as in song or story, leaves it free.

Man unfolds, doubtless, by what he *takes in*; but greatly more by what he *brings out*.

§ 136. Upon his 7th "Means," practice of material Representation in space, under Rule and Law, proceeding from simple to the complex, F. says, his expression being somewhat condensed,

Man is developed and formed for the Attainment of his true Destination, in part by what he, as a Boy, receives from without and takes *into* himself; but, incomparably more through what he unfolds and represents *out of* himself. This Truth is, of course, expressed in the very Words, *Development* and *Improvement*. Experience and History teach, that the Human-beings who have been most truly and deeply helpful to genuine human Welfare, became so, far more by what they produced out of themselves than by what they took in from without.

When we teach we learn; force is increased by use; what we grasp by action is far more effective than what we take in by word only. [We have here the growth of F.'s great axiom: "Learn by doing."]—ED.

It is a commonplace, that by faithfully teaching, we advance in knowledge and intelligence: and another, which Nature teaches us all; that by every use of strength, strength is both roused and augmented.

As, too, the Perceiving and Grasping of a Truth, by the way of Life and Action, is far more unfolding, forming and strengthening, than the mere Reception of it in Word and Idea: so, likewise a Forming by and in Matter, in Life—by Doing, connected with Thinking and Speaking, is far more helpful for Man's Development and Improvement, than is Representation by Ideas and by Word, without Act or Deed. This 7th "Means," or Subject of Instruction [representation by matter, in space], therefore properly succeeds those already treated: Observation of External Nature, and Exercise of Language.

Instruction in methods of representing in and by matter, follows observation of Nature, and practice in Language.

The Boy's life and action have, we know, but one aim: his life consists in this external representation of his inner nature, his force, specially in and by matter. In that which he shapes, the

To utter his inner nature, in matter, is the boy's true life.

Boy sees not so much, outer forms which should enter into him; he sees in them his own spirit, the laws and activities of his own mind—and rightly so. The function of teaching and instruction is, more and more, to bring *out of* Man, rather than put *into him.*

What can be put in belongs already to Man, and the individual will unfold it.

§ 137. That which *can* be put into Man is—properly speaking—*there* already: Man knows it, if the Individual does not: thus it is no more than each one will, by-and-by, through the laws of Humanity, unfold out of himself. But, what is yet to be developed *out of* Humanity; what more the Essence of Humanity possesses, and ought to give out—*that* we know not yet; *that* is not yet Man's possession! We only know that Man's essence, like the Spirit of God, is eternally unfolding.

"We know not what we shall be." Man's essence, like God's spirit, is eternally unfolding.

This would be self-evident, but for prejudices which make our (actual) training—*en*velopment and *in*folding.

This, F. continues, would be self-evident, if we only observed the facts of our own and others' life. We are, however, so incrusted with prejudices and opinions—formed from without, in no sense the outcome of ourselves, our natural minds—that we have almost lost—for our children—the meaning of *de*velopment and *un*folding, and ought rather to speak of *en*velopment and *in*folding: what we really desire is to stamp and shape them to our mind, from without. Better than that, F. says, would be to leave them quite to themselves; rather not train at all, than train wrong! This may seem in theory extravagant, as in practice it would be impossible; but in idea it is true, and full of much-needed warning.

The welfare of the Individual and of the Race consists in the complete natural and reasonable Unfolding of the Human-being and his spiritual Forcee, according to the Laws of Nature and of Reason.

Retrospect.

§ 138. Thus far Man, in the Growth and Development, of all Stages and Conditions of his Being, lies before us, sketched in Outline from the Beginning of his Existence to Boyhood: the Means, too, which suit both his actual Age, and the future Claims of his Humanity, have been broadly indicated. If we consider what has been found-out and stated hitherto, we see that many Events in the Boy's Life have not a special "measurable" Purpose: thus, Occupation with Colors is not arranged in order to produce Painters; or Practice in Song, to make a Musician. These Occupations aim, first, at unfolding in the Boy and helping him to realize, his own Nature; they are Food for his Mind; they are the Ether in which the Spirit breathes and lives, in order to gain Strength and Force; in a word, Expansion. The mental Gifts of God to man, which come forth in all Directions with an irrepressible Necessity, being so various, are to be satisfied by Variety coming to meet them. Surely we shall one day see that we are hurtfully thwarting Boy-nature, if we repress unduly these necessarily various Directions of Mind. We do nothing but Harm,—though we believe ourselves to be doing Service to God and Man, and specially to the Boy's own future Good,—by cutting off some of his natural Tendencies, and trying to

Occupations in boy-life, not all given to produce practical result.

They aim to give means to realize his inner-man, expand his spirit.

Variety from without should meet variety of inner gifts.

Boy-nature is injured when its own impulses are thwarted, and others engrafted.

God—does not graft, or bud; He develops.

Likeness to God being Man's highest aim, our children's spiritual part—the truly divine and human—must be the aim of all our training.

graft others in their Place. God does not graft, or bud; the human Soul, which is divine, is not to be grafted or budded. God *develops* what is least and most imperfect, in steady Progression, by eternal, self-evolving Laws. Now, Likeness to God, in Thought and Action, is to be Man's highest Goal; especially where he stands in parental Relations to Children, as God to Man. We should consider, in the Education of our Children, that the Kingdom of God is indeed the Kingdom of the Spiritual; that therefore what is spiritual in Man, in our Children, is Part and Parcel of the Kingdom of God. Thus, we ought to give our best Heed to the complete Development of the spiritual, in our Children; in other Words, to the Development of what is properly Human, of what is Divine, in each Individual.

One, thus truly trained to be man, will be best prepared for every claim and need of real life.

§ 139. We have good Right to be fully convinced, that thus each one, having been truly trained to be a Man, has thereby been educated, as well as is possible, for every special Duty, for each particular Need, of civil and social Life. Now we [the world] say: "This is all very true; but it does not apply to *our* boys. For our Sons it is too late; they are already in the last Quarter of their Boy-age; what Good will such abstract and deeply-grounded Instruction do them? They must, perforce, get Instruction to prepare for Business. The Time of their Entrance into civil Life, when they must think of earning their own Maintenance, or helping us in our Business, is close upon them." True; our Sons are already old for what they have yet to learn; why then did we not give them while younger, what their Minds needed? Are the Boys to lose true Develop-

The world says: True! but for our boys it is too late! Our sons must be got ready for civil life, to help us in our business, to earn their own bread!

We should have given them while younger, what they need.

ment, and Training altogether? The World replies: "When the Boys are grown-up, they will have leisure to make up Defects." Fools that we are! Our Consciousness contradicts us, would we but listen to what it says. Here and there some small Omission may be supplied; but all-round, human Development, missed and neglected in Boyhood, can never be recovered. Let us all, Fathers and Mothers too, be candid for once, and confess, that we feel mental Wounds, which never heal while we live; hardened Spots in our Hearts, that soften no more; dark Places in our Intellects that will never get bright; and all this because noble human Feelings, and Thoughts natural to Childhood, were in our Childhood crushed or lost, chiefly through early Misdirection. It will be a Blessing to our Children if this Confession be made and acted on. . . . . .

"But what they miss, they can make up later."

No! the development missed in boyhood cannot be retrieved.

We feel, ourselves, wounds, dark places in heart and mind, that will never heal or clear —all through neglect or misdirection in childhood.

§ 140. If our Sons are already in the latter Part of their Boy-age, and have not yet learned, not yet developed, what properly belongs to the Beginning of Boyhood, it were better to turn back to that Beginning, to Childhood even, than finally to miss what could yet be recovered. Perhaps our Sons would reach the Goal [of fitness for practical life] a year or two later: but were it not far better to touch—though late—the true Goal, than to reach the false one earlier? . . . . Consider the words of Jesus: "Become as little Children." Have they not the Meaning, "Turn back to your own Youth, and thus warm and revive the eternal Youth of your Soul." This, which was spoken in the Time of Jesus as most specially the Commencement of a new View of Life; now spoken to us, to all Mankind, that a

If our sons are a little old for teaching that belongs to the beginning of boyhood, were it not better they came—later—to the right goal, than earlier to the wrong?

"Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven."—(Matt. xviii. 3.)

The hopes of our own best moments; the promise for humanity of the noblest men; can be fulfilled, and only so—by providing for our children all that man's unfolding, growing spirit needs.

new and higher Stage of human Development may be reached; means "If you provide not for yourselves and your Children at the Stage of Child and Boy, whatever Man's Spirit needs, then neither you nor they will ever attain what your Souls, in the happiest, hopefullest Moments of your Life, desired; what has moved and filled the Hearts of the noblest Human-beings, always."

Conclusion.

§ 141. If we endeavor to bring to a Focus the Aim and Amount of Development which Man has acquired, by the unfolding method of Education and Instruction as hitherto described, we distinctly see that the Boy is come to the Knowledge of his independent spiritual Self; *or*, he feels and knows himself to be a spiritual Whole. The Capacity has been formed in him to perceive a Whole, in its Unity and Variety. There has begun to grow in him Ability to represent a Whole in its necessary Parts; to realize himself—his Essence—in its Unity and in the Manifoldness of its Being, by means of Variety external to it. Thus, we recognize the Human-being, at the Beginning of Boyhood, as capable of what is highest and most important; the Fulfilment, viz., of his Destiny, or Function; which is, to realize the Divine Nature in him. The subsequent Life of Man from Boyhood on, is dedicated to making this Capacity grow into sure Skill—into Consciousness—into Insight and Clearness—into a freely arranged Life. In showing Ways and Means thereto, and introducing them into practical Life, the Continuation of this Book and of the Author's Life, will be employed.

The boy has come so far in his true unfolding, as to be aware of his own spiritual self: he can perceive a whole, in its oneness, and its manifold utterance; he can realize himself by means of various material.

To a certain extent, he can fulfil his destiny: expressing the divine (the truly human) in him.

His subsequent life, from boyhood to manhood, will be given to raising this ability, to skill, insight, and well-ordered life.

F. F. hoped, in a second part of his Book,

"The Education of Humanity," to exhibit practical means for the complete realization of this great Idea. In subsequent occasional writings he did much towards this end: but the Book remains a fragment. For witness that he spoke truth, and will henceforward always speak truth, he appeals to the Boy-world that was about him when he wrote it: out of whose Works and Ways, he avers, the Book was built.

Boys of the very Age to which this Book belongs —fresh in Spirit, cheerful in Mood, joyous in Soul, happy in Life: Boys who entered the teaching Circle while the Book was writing—out of whom it really grew—who usually surrounded the Writer while at his Task, playing close by, never tired of demanding fresh Satisfaction and Nourishment of their Impulses to Life and Activity: these are Sureties, if outward Pledges were needed, that he has written Truth, and will write Truth still.

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